The WHY and HOW of MISSIONS in the SUNDAY-SCHOOL

WILLIAM A. BROWN

BV 1523 .E9 B76 1916
Brown, William A.
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By
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Introduction by
MARION LAWRANCE

NEW YORK CHICAGO TORONTO
Fleming H. Revell Company
LONDON AND EDINBURGH

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FLEMING H. REVELL COMPANY

New York: 158 Fifth Avenue
Chicago: 17 North Wabash Ave.
Toronto: 25 Richmond Street, W.
London: 21 Paternoster Square
Edinburgh: 100 Princes Street

Introduction

"NO information, no inspiration." Without a doubt, the greatest barrier to the missionary propaganda of the church is lack of information. If there could be placed before the churches to-day a living demonstration of the methods, value, and benefits of missionary work in foreign lands, there would be no shortage of money nor of volunteers with which to carry it on. The churches that know most about missions are the churches that do the most. It is very rare for missionary volunteers to come from churches where there exists any great degree of apathy on the subject.

The chief reason, doubtless, for the lack of interest in missions, is that the membership of the church were not, in their youth, given a missionary vision. It is worthy of note that a very large proportion of the missionaries got their vision in their youth. One generation of boys and girls trained up in the Sunday-school with an adequate knowledge of the great onward movements of the church throughout the world and the victories of the Cross in heathen lands, would see to it that every available field was fully manned and that there was money enough to carry on the work as it should be carried on.

This is a timely book. Its title describes its scope and purpose. It comes out of the warm heart of a man whose every drop of blood tingles with mission-

ary zeal. Dr. Brown and his wife were missionaries for some years to the Pampangans in the Philippine Islands, and, the truth is, their hearts are there still, and they would be if they could.

No Sunday-school can follow the outlines laid down in this little book and give worthy attention to the missionary theme, without getting a great blessing in increased zeal for the Kingdom and desire to have a larger part in the missionary enterprises of the world. Missions, in the best sense, are not a department of church work; missions constitute the sum total of the church's responsibility.

MARION LAWRANCE.

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I

THREE GREAT SUPERLATIVES

FIRST. The Church is the Greatest Institution in the World.

The Church is the greatest institution in the world because it is founded upon the faith and the testimony of the Apostles and the Prophets—Jesus Christ Himself being the chief corner-stone. The Church is the pillar and the ground of the truth—the body of Christ—the bride of the Lamb. Believers in Christ are now members of the Church militant: they shall some day be members of the Church triumphant, which is without spot, or wrinkle, or any such thing.

Second. The Sunday-school is the Greatest Organization of the Church.

The Sunday-school is the greatest organization of the Church because it is an organization to which everybody can belong. In its plan of organization and in its fellowship of service there is a place for every one. The Sunday-school is the greatest evangelizing agency of the Church, since in its membership there is room for all, and, by reason of the freedom of its organization, it can be adapted to meet varying conditions. The Sunday-school is the most productive organization of the Church, being exceedingly fruitful in definite decisions for Christ. From its numbers in large measure come the candidates

for church membership, as well as the dependable leaders of the Church. The Sunday-school has long been recognized as the teaching service of the Church: it is now the training center of the Church as well.

Third. The Missionary Enterprise is the Greatest Movement of the Church and Sunday-school.

Missions is Christianity in earnest. In the missionary enterprise alone we find the Christian possessed with the passion of Christ for the saving of a lost world. Apostolic missions do not stand alone in singular achievements. Modern missions record many notable victories which were gained by these later and obedient followers of the Christ. Nations have been newly born in the lifetime of a single missionary. On a certain day the members of one foreign mission station baptized more Christian believers than there were converts to Jesus on the first Pentecost.

Present missionary situation—a challenge to the Sunday-school

The present missionary situation is a supreme challenge to the Sunday-school. The world to-day lies open to the proclamation of the gospel message. The people of the planet are accessible to the glad tidings of great joy. There are now no insuperable barriers to the swift evangelization of the world. The missionaries have mastered the major languages of all the various nationalities. All the reading nations of the world now have the everlasting Gospel translated into the tongues wherein they were born. The individual customs of the races of men are largely understood—for the missionaries are no longer strangers in any

important land. A known world, accessible people, mastered languages, and understood customs present such a missionary challenge to the Sunday-school as it were cowardly in the extreme not to face, and treasonable on its part not to meet.

Then recent missionary successes present an even greater challenge to the Sunday-school. The first century of the modern missionary movement marked the marvellous ingathering of a million souls, while the first ten years of the second century saw that vast multitude nearly trebled. The heroic character of these native converts, tested by the fiery trials of fierce persecutions, marks them as worthy to have fellowship with those greater followers of the Christ of the early Christian centuries. In many foreign lands there are now no longer merely individual believers, widely scattered, but there are rapidly forming Christian communities. These communities of Christian believers are in turn becoming propagating centers for the Gospel of redeeming love. Then, too, the fast multiplying of Christian educational institutions, the founding of new hospitals, the training of a strong native leadership for the Church, the rapid publishing of large quantities of Christian literature, the greatly increased circulation of the Scriptures—all indicate the growing activity of the missionary agencies and are to be noted as some of the fruits of modern missions.

Missionary successes—a greater challenge

However, the greatest challenge of missions to the Sunday-school is to be found in the crises which everywhere confront the Christian Church in the unevangelized lands. Notwithstanding the inspiring

successes that have attended the labors of the missionaries in the past decades, it is now apparent to the discerning that the Church has as yet scarcely begun to evangelize the world. Words cannot be made strong enough to convey an adequate idea of the crucial nature of the present world situation. The ease of travel, the modern means of communication, the wide dissemination of knowledge, the growth of democracy, the distrust of authority, the deepening of the national spirit, the swift movements of alien peoples, the new racial consciousness, the rise and fall of the world tides of immigration—these altogether show most surely that there is a great awakening the whole wide world around. What is to be done for the world in a Christian way must be done quickly. For old faiths are passing away; behold! all faiths are to become Christian now—or never! It is Christ now—or never, so far as this present generation is concerned. Our greatest obligation is to the people now living: our children shall care for the generation yet to be born.

Crucial world situation—the greatest challenge

In the Sunday-schools of to-day there are youths, "numerous and fresh as the morning dew," who are eager to go as heralds of the Cross of Christ. Many of them now walk with leaden feet on spiritless errands, whereas they would gladly fly with winged feet to fulfill the Great Commission of their Lord. They do not lack devotion: they are as devoted as the best. They lack knowledge—the definite knowledge of the world and its needs. The first foreign missionaries—"being sent forth by the Holy

World evangels answered call of known need

Spirit"—sailed to Cyprus—for Barnabas, the first called to this high privilege, was a man of Cyprus, and so knew the needs of the people of his island home. The evangelization of Europe began with the call to Paul from one man in Macedonia, who bade him to come over and help. The sight of the fair featured among the slaves in Rome, and the inquiry as to who they were and whence they came, led to the sending of the first missionaries to England. The walking to and fro of the wild tribes from the interior along the path in front of his small store in Borneo led Ing Ding, a Chinese merchant, to sell his stock and to follow the trail which led him as a missionary to the head hunting Dyaks. And hearing Moffat say, "I have sometimes seen in the morning sun the smoke of a thousand villages where no missionary has ever been," led Livingstone to Africa, where, in his missionary journeys, he traced the rude outlines of the Cross of Christ upon the dark continent. As it was in the beginning of the foreign missionary enterprise, and is now, so it ever shall be: the missionary departures of the Evangels of the Christ have always come from the visioned call of some known need.

The evangelization of the world waits alone upon the willingness of the workers in the Sunday-school.

Strategic opportunity of Sunday-school leaders

For among the scholars in the Sunday-schools of to-day are the missionaries of to-morrow. The scholars of the Sunday-schools of to-day are the heirs to the countless billions of dollars which represents the wealth of the Christians of North America. The scholars in the Sunday-schools of to-day are to be

the administrators of the vast commercial enterprises which belt the globe and cover the continents and traverse the seas. The scholars in the Sunday-schools of to-day are to be the directors of those industries whose impact upon the unevangelized lands shall largely affect their response to the gospel message.

Where the missionary responsibility most heavily rests

How heavily then rests the missionary responsibility upon the present-day leaders in the Sunday-school! The world will be evangelized in that generation in which the Christian teachers of its youth determine that it shall be done.

And all the while that the Church has been so slow to obey the command of Christ and to answer the need of the world, vast multitudes have failed to hear the message of redeeming love. In a mission school for girls, an Indian maiden heard the story of Jesus and with the characteristic devotion of youth, dedicated her life to missionary service. She filled out the missionary application blank as best she could, for there was one question which puzzled her greatly. The question referred to her father and mother and asked, "To what Church did your parents belong, and what was the nature of their Christian experience?" The Indian maiden pondered long over the question, and then wrote in answer these searching words, "Father and mother died before the missionary came."

II

SUNDAY-SCHOOL MISSIONARY AIMS

THE first step in the program of missions in the local Sunday-school is to form a small group of carefully selected leaders into a missionary organization. This organization should take the form which is in harmony with the general plan of the local school. In some schools the organization takes the form of a Missionary Society, while in others the missionary leadership is lodged in a Missionary Superintendent and a Missionary Committee. The purpose of such an organization is to direct the missionary work of the school and to insure the continuance of the school's missionary program of education, prayer, and service. (See Chapters III and IV.)

A missionary organization

To envelop the whole school in such an effective atmosphere of missions as shall most surely encourage the finer growths of missionary interest and more quickly kindle the fires of missionary enthusiasm is the essential task in missionary leadership. It is as true in missions as it is in everything else: atmosphere conditions life and growth. The personal bearing of the leaders is the greatest factor in creating missionary atmosphere in the school. For the approving

A winning missionary environment

and encouraging attitude of the officers and teachers assure always the readiest and heartiest missionary responses. (See Chapter IX.)

Missionary education is concerned primarily with vital issues. It deals in spiritualities. It has for its chief survey the broad outlook upon the far-widening horizon of the Kingdom of God. It takes cognizance of the progress of Christianity into all the world. The annals of missions are filled with the most fascinating stories of the noblest characters in the history of the Christian Church. Because of its intensely spiritual value and its influence upon the development of Christian character, missionary instruction is now recognized as an integral part of religious education. Missionary materials have been carefully prepared to meet the needs of all ages in the Sunday-school. (See Chapters VI, VII, and VIII.)

Adequate missionary instruction

Everything vital in the missionary enterprise hinges on prayer, and everything vital in the Christian life as well. Even so intimately is missions bound up with true Christian living. To train the school in the mighty ministry of intercession is an exalting privilege indeed. And yet so little has been the schooling in the practice of prayer that a certain writer feels bold enough to call prayer the forgotten secret of the Christian Church. To discover anew for the school the prayer paths which lead to power and to peace is the most beautiful service which can be rendered. Seasons of directed intercession in the classes or in the departments of the school are ex-

Definite missionary prayer

ceedingly valuable. At no point in the program of missions for the local school is the example of the Missionary Committee more potent than here. The life of prayer always awakens a desire in others to pray. (See Chapter V.)

An evangelistic passion

Missions is supremely concerned with the problem of carrying the Gospel to each individual wherever he may be found. And missionary leaders should be eager to advance all plans which have for their object the leading of any man to accept Jesus Christ as his personal Saviour. No missionary program is complete unless the school engages earnestly in some form of evangelism for the unsaved in its membership and in the community round about. What reasonable expectation have we that our Gospel will save the man who is far away, while we live as though it had no power to save the man who is near by.

Instruction in Christian giving

In matters of Christian giving there is the greatest variety of opinions. But however divergent may be the views of the greater teachers concerning human nature, they are all in practical agreement upon the quite patent fact that we mortals are all born stingy ; and in this particular being born again does not always avail, for we appear to be stingier still in our general support of the Church and its work in the world. Instruction in Christian giving should be definite. Here the teachings of the Bible are particularly clear and strong. And Scripture teachings may be easily supplemented by a wealth of convincing literature which has grown up around this subject. (See Chapter XIV.)

The increased support to missions is due quite largely to the present widely accepted plan of weekly pledged offerings for benevolences. All missionary leaders unite in approving the every-member-canvass to secure a weekly pledged offering from each member. The missionary budget of the school should be worked out in fullest conference with the Missionary Committee of the local church, and in complete harmony with the larger plans of the denomination. Only such special objects should be supported in foreign missions as meet with the cordial approval of the Boards of Foreign Missions. In promoting the support of definite missionary objects, the Missionary Committee finds a splendid opportunity for missionary education. (See Chapter XIV.)

Definite missionary support

Each Sunday-school is really in the center of a mission field. The opportunity for missionary service is found not alone among the foreign speaking people. The unevangelized are on every hand. A careful survey of the needs of the neighborhood will quickly disclose the nature of the service to be rendered. The starting of an extension Bible class, the founding of a mission Sunday-school, or the projection of a service for praise and prayer, are forms of activity to be greatly developed. There are many particularly needy communities close under the very shadow of our schools. And all helpful forms of social service come well within the range of the activities of the Missionary Committee. There is a vital connection between what we now call social service and the beginning of the foreign missionary

A program of missionary service

enterprise in the days of the Apostles. It was after the social service Barnabas and Saul had rendered to the famine-stricken in Judea that they were called upon to launch the wonderful enterprise of foreign missions. (See Chapters XV and XVI.)

The enlistment of missionary recruits

Being familiar through missionary instruction with the needs of the world and maturing in a vitalizing missionary atmosphere, volunteers for the mission fields at home and abroad will be readily found. Under prayerful cultivation, every Sunday-school will become a recruiting agency for Christian leaders in ministerial, missionary, and social service. (See Chapter XVII.)

Participation in missionary campaigns

Every Sunday-school should actively participate in the home and foreign missionary campaigns for Christianizing North America and evangelizing the world. Beginning with "Home Missions Week" in the fall of 1912 and the "Livingstone Centennial" in the spring of 1913, a missionary educational campaign of compelling importance has been waged each year. The missionary educational departments of all Mission Boards work together in this effective way. The national campaigns of the Laymen's Missionary Movement should claim the complete coöperation of all Sunday-school workers.

These missionary aims are all in harmony with the educational, evangelistic, and service aims of the modern Sunday-school, and are within the reach of all schools.

III

THE MISSIONARY ORGANIZATION OF THE SUNDAY-SCHOOL

EVERY Sunday-school will have a thoroughly alive missionary organization whenever some one wants it badly enough.

In promoting a missionary organization for the school, enlist the coöperation of the pastor and the superintendent, and seek the approval of the local Sunday-school board. The approval of the Sunday-school leaders can be most easily secured by suggesting a simple outline of missionary work in which the school is most likely to be interested.

Enlist coöperation of leaders

Even then there will probably be a few folks indifferent and perhaps some even hostile to the plan of missions for the school. Make a beginning anyhow. If the missionaries among those first believers in Christ had waited to begin the missionary enterprise until after they had received the approval of the local church in Jerusalem there would never have been any foreign missions.

Missionary organizations range all the way from a loosely planned organization in which one person alone is responsible for the entire program of missions to the organization of the Sunday-school into a Missionary Society, with regularly elected officers and an adopted constitution. A

Missionary superintendent and committee

simple form of organization consists of a Missionary Superintendent and a representative Missionary Committee.

Selecting superintendent and committee

The Missionary Superintendent is selected in the same manner and with the same care as the other superintendents of the school. The members of the Missionary Committee are appointed after consultation with the Missionary Superintendent. The Missionary Committee is composed of from three to seven members, representing the Elementary, Secondary and Adult Divisions of the school. On the larger committees the organized Bible classes of the Secondary and Adult Divisions are represented by the chairmen of their missionary committees. To unify the missionary program for the entire congregation the Missionary Committee of the Sunday-school is represented on the Church Missionary Committee.

The way at Antioch

Missionary leadership begins always with the best available material at hand. The Church at Antioch began the first foreign missionary enterprise with Barnabas and Saul—and the Holy Spirit called Barnabas and Saul because the Church had none better than they. Think again of the Sunday-school missionary aims and see whether the program of missions is not compelling enough to claim the full measure of devotion of the strongest leaders in the school?

In picking people for service on the Missionary Committee, they should be selected if possible from among those who are recognized as leaders in the school and who are also known as favorable to mis-

sions. It is hardly to be expected that they should have an extended knowledge of the facts of modern missions at the first, but rather that they should have a desire to know the field and possess a willingness to learn.

Qualifications for missionary leadership

A chief qualification for missionary leadership is a patient continuance in well doing. A further valuable asset is the ability to communicate ideas to others in a convincing manner, since the work of the Missionary Committee is to be done so largely through the other officers and teachers of the school.

The most successful missionary committeeman is one who has the gift of promotion, possesses a pleasing personality, and has a Christian experience which he enjoys. With such a person most folks find it a great delight to work.

Vitalizing committee work

The spiritual life of its own members is one of the chief concerns of the Missionary Committee. All the work of the Committee is to be vitalized by the Holy Spirit, through prayer and personal Bible study. All meetings of the Committee should be naturally devotional in character. Missionary Committee service will thus lead to the spiritual enrichment of the lives of its members. Only such vision and vitality and spiritual impulse as they have can the Missionary Committee impart to others.

In training the members of the Missionary Committee several plans are followed with great profit: (1) Summer conferences of the Missionary Education Movement. (2) The Community Training

School for Sunday-school Workers. (3) The Committee forming itself into a mission study class. (4) The Committee following a course of study in Sunday-school methods. (5) Practical training received in carrying out the school missionary program. A combination of the study class and practical missionary service contributes most quickly to committee efficiency.

Missionary committee training

At its first meeting the Missionary Committee should consider the missionary aims for the Sunday-school and then outline in detail a possible program for the school year. The aim should be very definite, and may be known only to the members of the Committee. Unless the work it proposes to do is definitely known, the Committee will never know whether it fulfilled its task or not. "I have finished the work which Thou gavest Me to do" is the best text for the summing-up meeting of the Missionary Committee at the end of the year.

School missionary program

In framing the missionary policy for the school, the Missionary Committee should make a careful survey of the present state of missionary education in the school, the depth of missionary interest, the frequency of missionary days, the offerings to missions, the attitude of the leaders to missions, the response to previous missionary effort, the nature of the missionary service now being rendered, and whether or not there are any volunteers in the school for Christian service. And in the light of the knowledge gained in such a survey the Committee should

Framing missionary policy

outline an attainable program with suggestive methods for its accomplishment. A few things which can be well done is far better for a policy than many things which might be partially done.

Working with authority

The outlined policy of the Missionary Committee should then be referred to the Workers' Council of the school for their criticism and adoption. It is most important for the Missionary Committee to secure the approval of the other workers in the Sunday-school. In this way the program of the Missionary Committee becomes the recognized program of the school and has the cordial support of all officials. Then the corrective judgment of the other officers and teachers proves exceedingly valuable in giving direction to future Committee plans.

Missionary Committee meetings

The regular meetings of the Missionary Committee should be often enough to insure an effective review of the plans of the Committee and such a supervising oversight of the working of the Committee plans in the school as to guard against misapprehension and to prevent failure. Frequent reference to the high purpose of the Committee will have a guiding effect upon the deliberations of the meetings. All difficulties and problems that arise are to be frankly discussed. There will probably be an occasional disappointment. It was a happy idea which suggested changing the "d" into an "h"—and thus made disappointments into His appointments. At each meeting of the Committee future plans come up for discussion and further consideration. Accurate records of the Committee meetings are invaluable as a guide in making future plans.

Not all the leadership of the Missionary Committee is lodged in the Missionary Superintendent. The Missionary Superintendent is rather one among many leaders. And each member of the Missionary Committee is to have a detailed and definite assignment to some special activity of the Committee. The best plans even of a Missionary Committee "go aglee" unless the plan is personalized in a consecrated life. The Law, although it was given by God Himself on Sinai, was not fully effective until it became incarnate in a man—The Man Christ Jesus. And the several plans of the Missionary Committee are to take flesh and blood and actually live in some devoted life. That will cost, did you say? Well, what reasonable assurance have you that the school will follow a plan which costs you nothing?

Each committeeman a specialist

In assigning a definite part of the missionary program to each member of the Missionary Committee, the missionary leadership is distributed, and so becomes greatly strengthened. The shared burden is not alone lightened—it is more likely to be lifted. Jesus sent His messengers by twos. And that practice was followed by the Apostles. A detailed assignment of a specific task assures individual responsibility. What is everybody's business is likely to be nobody's business—except the chairman's—even in a Missionary Committee. The assigned and accepted personal task will most probably be carried out, particularly if appreciation has been shown for tasks previously performed. Cultivate the fine art of being glad for the folks who do the things that you ask them to do.

Definite individual assignment

The assigning of particular parts of the missionary program to definite individuals soon leads to the discovery of the strong points in the workers themselves. Some people are of the pretensive kind, and the sooner they are found out the better. It frequently happens, however, that a seemingly indifferent person has been asked to do something which he cannot do. Therefore in assigning tasks, care should be exercised to assign such tasks as people have a liking for, or to which they can be adapted. This method develops specialists in missionary leadership.

Reporting missionary work

The missionary work should be frequently reported to the church and school. The Missionary Committee may seldom, if ever, be referred to before the school. The root of the missionary matter is in the Missionary Committee—hidden away out of sight, while the fruit of missionary effort is to be seen in the transformed interest and enthusiasm of the school. However, there should be a complete report of all the work of the Missionary Committee at the Workers' Council or the Sunday-school Board, and on all occasions when the entire work of the school is being officially considered.

Essentially a connecting link

The Missionary Committee is the connecting link between the Sunday-school and the Mission Boards. These Boards are the indispensable administrators of the Church's missionary enterprises. Hence the Missionary Committee must be familiar with their organization and coöperate fully in their plans.

IV

MISSIONARY LEADERS IN TRAINING

IN the wisdom of God we are all so made that everybody cannot be equally interested in everything. So out of the fullness of His grace, Christ Jesus gave some to be Apostles, and some to be Prophets, and some to be Evangelists, and some to be Pastors and Teachers. And in addition to these high callings there are innumerable other valuable gifts which are freely bestowed by the grace of Christ, for it takes all kinds of people and all sorts of talents to fully carry out the program of God for the full winning and the complete saving of the whole world. And Jesus now calls some to be Superintendents, and some to be Secretaries, and some to be Treasurers, and some to be Choristers, and some to be Librarians,—for the perfecting of the body of Christ in harmony with the will of God for all mankind. And every position of Sunday-school leadership carries with it a large measure of missionary responsibility.

To every man his work—and responsibility

And the missionary responsibility of the officers and teachers of the Sunday-school is not discharged when they select a Missionary Superintendent, and appoint a Missionary Committee, or elect officers for a Missionary Society. The purpose of these specialized missionary leaders is to merely plan the work

and to determine the methods by which the officers and the teachers can most effectively measure up to the splendor of their missionary opportunity.

The pastor is the main support of the Missionary Committee. His coöperation is essential to complete success. His aid can be secured for pulpit announcements and for items of missionary interest on the Sunday calendar. Particular points in the school missionary program may be emphasized in missionary sermons. Pulpit reports of summer missionary conferences, Student Volunteer conventions, and other missionary gatherings will further the work of the Missionary Committee. Sunday-school missionary programs at the church service are highly effective. The approving attitude of the pastor to the work of the Missionary Committee in his pastoral visitation is especially valuable.

The pastor's coöperation

The Sunday-school superintendent is always the key man in the furtherance of the missionary program in the school. He is the largest factor in the creation of a vitalizing missionary atmosphere, for the Sunday program of the school is almost wholly in his hands. The superintendent should be consulted freely upon all questions that relate to the general missionary policy of the school, and his fullest aid should be solicited in the final carrying out of all public programs and the observance of all missionary days, and the commemoration of missionary events.

The superintendent the key man

The Sunday-school teacher is in undisputed control of the situation so far as the effectiveness of the program of missionary education is concerned. There

is a vast deal of undercutting of the missionary enterprise which is wholly unintentional. This can be most quickly corrected by the favoring personal bearing of the teacher. In the forceful missionary illustration of the lesson as well as in the welcome use of other missionary material, the teacher can greatly forward the missionary educational program. The missionary responses of the pupils depend almost altogether upon the teacher. The position of the teacher is in every way so strategic that only the most thorough coöperation between the teacher and the Missionary Committee can accomplish the missionary plans for the class.

The teacher's missionary significance

The officers of the Organized Bible Classes in the Secondary and Adult Divisions afford an added opportunity to the Missionary Committee in promoting missions in the classes. The plan of class organization now provides for the appointment of class missionary committees. These class committees are particularly serviceable in arranging programs, in securing workers for the every-member-canvass, in forming mission study groups, in giving missionary exhibits, and in executing the missionary plans of the school in the community.

Bible class officers

While the secretary is concerned chiefly with the records of the school, yet he is most truly concerned that the school shall make a good record. In making mention of the progress of the school, he should note with commendation the new missionary equipment, and should fully record the nature and success of the missionary

The secretary

programs. Missionary items of local interest to the school are included in the report for the day.

The chorister

Much depends upon the chorister in making a Sunday-school missionary in spirit and purpose. The right use of missionary hymns will contribute immensely to the life and interest of the opening and closing exercises of the school or departments. A brief reference to the writer of the song, or a short description of the occasion of the writing of the hymn will add materially to the zest with which the school enters into the singing. Few really appreciate the vast debt the Church owes to the missionary enterprise for the finer quality of songs it has given to the world. And the spirit of reverence and of devotion will be easily kindled in the school period of worship through the better use of the splendid missionary hymns.

The librarian

The Sunday-school librarian is the director of missionary reading. This position assumes new importance in the light of the rapid increase in the number of available books. There is here a fine chance for the Missionary Committee to fulfill one of its highest functions, as it works through the librarian to secure the circulation and the reading of missionary books.

The treasurer

And now concerning the collection. The treasurer of the Sunday-school is the one around whom revolves all the new plans for missionary giving and the added work of the every-member-canvass for the weekly pledged offerings to missions and other benevolences. The introduction and the successful operation of any giving plan rests upon the treasurer in conference with

the other officers and teachers of the school. A full record is to be kept of all the missionary resources of the school, noting the names of the givers. The main concern in the gifts of children is in the fact that they give at all, and not so much in the amount of the individual offering. The treasurer is also helpful in the Missionary Committee program for the promotion of definite instruction in Christian stewardship.

The Workers' Council

In the very heart of the most successful sessions of the Workers' Council there is provision for additional training. This usually is given over to a regular course in Teacher Training. At the suggestion of the Missionary Committee this period in the Workers' Council may be secured for the training of the officers and teachers in missionary leadership. Eight successive meetings at least should be devoted to a definite program of study in missionary methods for the Sunday-school. Of these eight evenings four might be devoted to plans and materials for missionary education, one night to prayer and missions, one night to instruction in Christian giving, one night to plans for enlisting recruits for ministerial, missionary, and social service, and one night for the discussion of definite plans for missionary service in the local community. In some schools the Teachers' Meeting still holds the place of the Workers' Council—a larger body including all the officers and other leaders of the school as well as the teachers. This special course of eight lessons can be used in the Teachers' Meeting equally well.

V

PRAYER AND MISSIONS

THE place of prayer is central in the missionary enterprise. The lifting horizons of the Kingdom of God have come to men while they were on their knees. Every lasting missionary achievement when traced to its inception finds some one in prayer. As Peter prayed he saw the vision and heard the voice which carried his life into foreign mission channels. Every missionary biography is the story of answered prayer. The long history of the prayer practices of the missionary enterprise is best summed up in that one last act of his life in which David Livingstone was found dead upon his knees in the attitude of prayer.

Prayer central in missions

Jesus put prayer and missions together in the prayer He taught His disciples: "Thy Kingdom come, Thy will be done on earth." And Jesus put prayer as the first activity of the disciples in the light of the world's known needs. There was a vast multitude and they were scattered abroad as sheep without a shepherd, and yet the first suggestion as to what the disciples might do in the face of so great a need was the Master's command to pray.

The example of Jesus

The power of prayer is illustrated in the developing missionary movements. A group of students

storm-bound in the shelter of a haystack at Williams College prayed, and the mighty missionary awakening in America was born. Likewise the Student Volunteer Movement for Foreign Missions was born in prayer. And out of the Student Movement came a call to the men of the Church, and the men met for prayer, and as they prayed the Laymen's Missionary Movement was begun.

The power of prayer illustrated

A student volunteer was touring the colleges of Canada in the interests of a commercial concern and one night as he prayed as always for the coming of the Kingdom of God into all the world, he caught a new glimpse of the possibilities for missionary service, and the student summer missionary campaigns had their rise; and out of those student campaigns came the Missionary Education Movement, with the missionary education plans of the Mission Boards of the United States and Canada, and other countries.

The mighty influence of prayer is seen in the achievements of the mission fields. The opened doors of the world are a direct answer to the prayers of God's people. The modern missionary successes are due to the effectual working of intercessors in the secret places behind the shut doors. The great awakening in the student centers of the Far East is traceable directly to the volume of daily prayer in their behalf. Neesima said, "Let us advance on our knees." And is it not a matter for pleased wonder that one so lately won to Christianity and he an Oriental should so quickly become a discerner of the secret of the power and progress in missions, and be able to teach others also?

What a wealth of illustration of the efficacy of prayer is found in missionary history, for the history of missions is in reality the history of prayer. So convinced of the value of prayer are the leaders of the World's Christian Student Federation that they say that all missionary problems depend for their solution upon prayer. This truth is finely illustrated in Livingstone's solution of the problems which arose in his contact with the natives as he journeyed across Africa. And yet a Church no longer met for prayer, because they said only five or six came as a rule. Only five or six? Five or six were nearly three times too many, for the great prayer promise is for the two or three who are met in His Name.

It is quite likely that the lack of prayer may be due to the fact that we train people to do everything, except to pray. The literature on prayer is especially rich. But the literature on prayer is not to take the place of prayer. The practice of prayer is the one indispensable means of knowing the power and the resources of prayer.

Prayer helps

"The Secret Prayer Life," "Bible Study for Spiritual Growth," and "The Morning Watch," by John R. Mott, and "Prayer and Missions," by Robert E. Speer, are leaflets which have been the means of leading thousands into the deepening of their spiritual life. These leaflets are five cents a copy, and can be had from the Student Volunteer Movement. A select package of leaflets on prayer, issued by the Laymen's Missionary Movement, sells for twenty-five cents.

Some inspiring books on prayer are: "Secret Prayer," by Moule; "The Still Hour," by Phelps;

"The Ministry of Intercession" and "With Christ in the School of Prayer," by Murray; and "Quiet Talks on Prayer," by Gordon. "With Christ in the School of Prayer" and "The Ministry of Intercession" contain plans for directing the seasons of intercession throughout a given period and are helpful especially in forming the habit of daily prayer.

Teaching to pray

There are many suggestive missionary sayings about prayer which may be used as mottoes. A pioneer missionary to Africa said, "Prayer is worth more to the missionary than gold." And John Eliot, one of the first missionaries to the American Indians, said, "Prayer and pains through faith in Jesus Christ will do anything."

School program on prayer

A school program on prayer found this plan exceedingly helpful. The school opened by singing a prayer hymn. "I like best the prayers of children," a saying by James Chalmers, was hung as a motto upon the wall. A brief reference was made to the fact that the Sunday-school children of Great Britain had supported definite objects by their gifts and prayers. Passages of Scripture with teachings about prayer were read by one of the scholars. Then followed a well told story from the life of John G. Paton illustrating his dependence upon God in prayer and his childlike faith. Selections were read from a letter that had been written by a missionary with whose work the school was familiar, and these selections mentioned particular objects for prayer. Now came the period of intercession. Every head was bowed and all eyes were closed, and they pre-

pared to pray. The leader suggested that they should think now Who it was to Whom they were to pray. Prayer promises were quoted, and then they were directed to pray for the objects as these were suggested by the leader. No one made the prayer for the school—each one prayed himself. The spirit of reverent devotion and deepening spiritual life was apparent to all.

Prayer lists are valuable to the individual. Unless they are written down many objects of prayer are likely to be overlooked. Eliza Agnew won a thousand girl students in Ceylon to become Christians. She had a definite list and prayed for each name each week. A devoted missionary leader in America has a list of more than four hundred for whom he prays daily.

Prayer lists invaluable

Prayer cycles may be had from the various Mission Boards. One cycle covers the world by continents and gives to any one who follows it closely a fine avenue for the expenditure of his spiritual energy. A personal prayer calendar may follow lines something like these:

Prayer cycles

Sunday: Pray for the local community and the home land; pastors and all church officials; superintendents, officers and teachers of the Sunday-schools; leaders in ministerial, missionary, and social service work: that the Word of God may have free access to the hearts of all men: to the end that believers may be purified and strengthened, and that sinners may be brought to a saving knowledge of the Lord and Saviour Jesus Christ.

Suggestive prayer calendar

Monday: Pray for the workers of the world: and for the new converts in all lands. Remember always that each new week there are many thousands who face the world for the first time as Christians.

Tuesday: Pray for all in authority, and for the many agencies that are working for the Christianization of the social order.

Wednesday: Pray for the Church: and for all leaders in the diversified fields of church activity.

Thursday: Pray for the leaders in education, and for all students.

Friday: Pray for the missionaries, for the missionary agencies, and for the mission fields at home and abroad.

Saturday: Pray for the new workers in the Lord's great harvest field, and for all workers: that they may not grow weary in well doing.

With so simple an outline one may begin the life of joyful intercession, which is ever enriching itself in its practice of prayer. And then the addition of the multiform interests of the growing Christian life will fill up its measure of devotion.

A world around prayer

A Christian worker whose home is in the central western states has so planned his prayer life as to make his periods of intercession to fit into the differences in time between the various foreign fields and the home land. He discovered that when it is six o'clock Saturday night in his home, by reason of the change in time the early Sunday services have already begun in the mission lands of eastern Asia—in the Sunrise Kingdom, in Korea, in eastern China, in the Philippine Islands, in Borneo, and the like. And so

he remembers those fields particularly in prayer at that time. Then later on Saturday night as he retires to rest, the Sabbath has come to India and Ceylon and central Asia, and finally to the heart of the Mohammedan problem, and these lands and objects are upon his heart as he intercedes for the people in need. With the first dawning of the Sunday light he recalls the lands where the service of praise and love is being rendered: western Asia, Africa, and finally South America, and other mission fields—and so this worker follows God's day from its dawning in the far east all the world around to its final setting in the waters of the sundown sea beyond Hawaii.

Find out about prayer by praying

The young man was a reporter for a daily paper. He had come to the hotel for an interview, and was asked to what church he belonged. He said that he had never united with any church, because he did not believe in prayer. "Do you pray?" I asked. "Oh, no, indeed," he said; "I never pray! You see I do not believe in prayer." I then asked, "How do you expect to ever find out about prayer if you never pray?" A strange new light dawned in his face as he said, "Do you mean that you find out about prayer by praying?" "Yes," I said; "you find out for yourself that the orange is sweet by tasting it; and you find out about prayer by praying." And later that same day he called again. It was in the church now, and his face fairly shone as he said, exultingly: "I prayed! and everything is all right now."

VI

THE AIMS IN MISSIONARY EDUCATION

"DO you teach missions in your Sunday-school?" a teacher of teen age boys was asked on a Sunday in which a part of one of St. Paul's journeys had been the lesson for the day. "Oh, no, indeed!" was the indignant reply; "we teach the Bible!" Think of tracing upon the map of that early Christian world all the missionary journeys of the Apostle Paul, and not teaching missions! Why is it considered in many churches a mark of Christian culture to be well informed in regard to that ancient missionary enterprise which carried the Gospel of Christ to Corinth; and yet, at the same time, to be altogether ignorant as to the modern missionary enterprise which carries the Gospel of Christ to China?

Teaching missions in the Sunday-school

The first great aim in missionary education is to discover to the student the missionary character of the Bible. In "Some New Thoughts On an Old Book," the author shows that "if it had not been for the foreign missionary enterprise the world would never have had the Bible at all." Every book in the New Testament is from the pen of a missionary. The Old Testament itself was carried to the world by the writers of the New Testament. The Christian Scriptures grew out of the first foreign mis-

1. To discover missionary character of the Bible

sionary enterprise of the early Church. The New Testament was written in the field, and not in the forum.

The missionary character of the Bible is little known to-day. And yet it is not strange that it should be so. A recent six months' series of lesson studies in the Gospel of Matthew omitted the Great Commission entirely. And even when the Great Commission was the central core of a lesson, one teachers' help did not treat it as a missionary lesson. Perhaps it was just as well, for the Book of Acts was the solitary subject of Bible study for many months in 165,000 North American Sunday-schools, taught to 15,000,000 pupils by 1,400,000 teachers—and at the close of those months of Bible study there was scarcely an appreciable acceleration of the missionary pulse. For the mere knowledge of the letter of the Word alone is not enough. The spirit of missions must breathe upon its pages the breath of a kindling life. Missions is the vital breath of the Word of God. And as the Christian Scriptures found their source in that earlier missionary enterprise of the Apostolic days, so now the Bible finds its fuller illumination in the modern missionary enterprise that is scattering abroad its leaves for the healing of the nations.

2. To discover missionary nature of Christianity

The second great aim in missionary education is to discover to the student the missionary nature of Christianity. Is it not singular that they who have had the Old Testament the longest have shown the least inclination to share it with the world. The compelling missionary message of the Bible is in the New Testament and not in the Old. The missionary message of the Old Testament is only fully

discerned when read in the light of the New Testament. Missions is altogether vital to Christianity. When Christianity ceases to be missionary it ceases to be Christian. There is a divine compulsion in the Christian message. "We can but speak the things we have seen and heard" was sufficient warrant for propagating the Christian message in the beginning and it is valid now. And that is how it comes that an annual missionary program alone can never convince the hearer of the sincerity of the leader. His apparent deep interest on that one day seems mostly feigned. Since it is quite impossible for any one to keep still about missions on all the other days in the year when he is really mastered by the missionary nature of Christianity.

Christianity is at home in the universalities. There is a universal need: "All have sinned and come short of the glory of God." There is a universal Saviour: "And if any man sin we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins, and not for ours only, but also for the whole world." There is a universal redemption: "Whosoever will may come." "He is able to save unto the uttermost all who come unto God by Him." "Him that cometh unto Me I will in no wise cast out." "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life."

"There is plenteous redemption
In the blood that has been shed:
There is joy for all the nations
In the sorrows of the Head."

The third great aim in missionary education is to discover to the student the fact that the missionary element is essential to the Christian life. Missions is not incidental, but fundamental to true Christian living. There is an expression in frequent use in the Church which is altogether misleading. It is often said, "Of course you cannot all be missionaries." Now whether a follower of Jesus Christ goes as a missionary to some foreign land or labors in a missionary portion of his native land, depends wholly upon his fitness for the task and upon the providential leading of God. But whether a believer in Christ becomes a missionary or not is never open to choice. To be a Christian in reality is to be a missionary. A missionary is one whose inner life is transformed by the Spirit of God into the image of His Son and whose outer life is an expression of a longing desire to make the will of God known and obeyed among all men. To such a life there is an ever receding horizon. The missionary faces life always at the dawning. He has discovered the missionary imperative in Christianity. The missionary is the full sharing of all that is finest with the lowliest wherever he may be found. And to simply possess the treasures of divine grace makes one duty-bound to give such riches to all.

3. Missionary element essential to the Christian life

The fourth great aim in missionary education is to discover to the student that the missionary is the highest form of Christian service. "Go ye, therefore, and make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things

whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." Those are the original marching orders of the Church. This Great Commission is often used as a golden text. It is more than a golden text: it is a golden thread which runs throughout the warp and woof of the Christian fabric. In the minds of the Apostles the missionary was considered the highest form of Christian service. They attested their loyalty to this idea by the laying down of their lives. "The only one of the twelve Apostles who did not become a missionary became a traitor."

4. The missionary is the highest form of Christian service

But what expectation is there that the modern messengers of the Christ will go to lands of which they have not heard and labor among people whom they do not know? How necessary then is a knowledge of the world and its needs, in order that the missionary lands shall become a field in which a multitude of devoted youths may give the highest expression of their Christian lives.

5. World knowledge necessary

Therefore, the central aim in missionary education is not merely to have a variety of interesting programs, nor even to increase the offering, nor alone to secure candidates for the mission fields: the controlling aim in missionary education is the development of a full-orbed Christian character and the expression of that character in unselfish service.

Controlling aim in missionary education

VII

MISSIONARY EDUCATION IN THE SUNDAY-SCHOOL

MISSIONARY education in the Sunday-school begins with the Bible. And the chief concern naturally is with the Bible as a whole. Much Bible study is too fragmentary to be of the largest value. While gaining a certain mastery over unrelated Scripture texts, still the fragmentist never comes to a vital knowledge of the Bible. To put depth of meaning into the finer study of the Word of God and to give greater vitality to its teaching, is the purpose of the missionary study of the sacred Scriptures.

First the Bible

In this part of the missionary education program interest centers altogether in the officers and teachers of the Sunday-school. It is all important that they be given the vision and receive the training. To that end specially planned courses on the missionary message of the Bible are given in connection with the Workers' Council. Such courses will be arranged and led by the pastor. "God's Plan for World Redemption," by Watson, is an outline study of the Bible and missions arranged for a series of eight studies. A chapter in "Efficiency Points," by Doughty, is on "The Missionary Message of the Bible." Other volumes are: "God's Missionary Plan for the World," by Bashford; "The Bible a

Training the officers and teachers

Missionary Book," by Horton; and "Where the Book Speaks," by McLean.

The teacher and missionary vision

Whenever the trained teacher catches the vision of God's great plan for the world, then love and skill will unite to make the missionary message of the whole Bible appealingly interesting to all pupils. The supreme work of God will then have full right to the learner's heart and life. The missionary illustration of the Bible lessons will make the old truths shine forth with new luster. Such teachers will so teach the living Word as to enable the scholars to see that the great deeds of God are not all written in past tenses! So shall the scholars then see that the things which Jesus began to do and to teach are still being done by the power of the Holy Spirit in the world of to-day. For there is no closing to the Acts of the Apostles: the wonderful work of God runs right along through the ages—through all the ages.

There are two systems of lessons in wide use: the International Uniform and the International Graded.

Missionary instruction in Uniform Lessons

In the Uniform series of Bible lessons there are many opportunities to teach missions. This may often be done in the missionary illustration of the lesson. Frequently, however, the central truth of the lesson has so obvious a missionary bearing that the teaching of missions is necessary to make the meaning clear.

The International Graded Lessons are designed to meet the spiritual needs of the pupil as these may arise at each successive stage in his developing life. Realizing the value of missionary education in the

formation of Christian character, missionary lessons are included in the International Graded series. Each missionary lesson is based on a Bible passage. While the content of many of the other lessons is clearly missionary, yet the teacher finds the greatest opportunity for teaching missions in these wisely selected missionary studies. As an indication of the richness of the missionary material in the International Graded Lessons, the suggestive titles of the special missionary lessons present an interesting study.

Missionary instruction in Graded Lessons

The two years' Beginners' Lessons aim to lead the little child to the Heavenly Father. The Bible stories for these years contain much missionary material, notably in the Christmas stories. In the lessons on "Little Children as Helpers" there are splendid opportunities for teaching missions.

Beginners

In the first year Primary, "God the Father of All," "Worshipping God by a River Side," "A Hungry Woman Sharing Her Bread," "A Captive Maid Trying to Help," and "God's Gift to the World" are lessons of great value for all teachers of missions.

Primary

In the second year Primary, the Christmas lessons are especially fine for teaching the missionary message, as well as the lessons which illustrate Jesus' choice of helpers, and His relation to the children. Distinctive missionary lessons are, "Philip, and the Man in the Chariot," "Peter, and the Roman Captain," "The North American Indians" (two lessons), "The Children of the Cold North Land" and the "Children of Cherry Blossom Land" (two lessons).

For the third year Primary, in addition to the wealth of material in the Christmas story, there is a large opportunity for teaching missions in the story of the Good Samaritan, and in the death, resurrection and ascension of our Lord, the golden text for the ascension lesson being the Great Commission. Ten lessons on "Two Messengers of Jesus Doing God's Will" are entirely missionary, while the closing lesson for the Primary course is on "The Two Great Commandments" and the memory verse is "Thou shalt love thy neighbor as thyself."

In the Junior lessons, the opportunity for missionary instruction is greatly enhanced, not only by a fine selection of Biblical material, but also by the introduction of missionary illustrative material on some of the later followers of our Lord.

Junior

In the second year Junior, the ascension lesson has for its memory verse the command to "preach the Gospel to the whole creation," and the lesson on the "Journey of Philip" has for its memory verse the command to be "witnesses unto the uttermost part of the earth," while three lessons on Paul afford a fine opportunity for effective missionary instruction. Then follow these significant lessons :

"A Cobbler and a Map of the World"—William Carey.

"Making the First Chinese Bible"—Robert Morrison.

"In a Burmese Prison"—Adoniram Judson.

"A Man Who Kept His Word"—David Livingstone.

"The Digging of the Well at Aniwa"—John G. Paton.

"A Pioneer Home Missionary."
"A Pioneer Foreign Missionary."

In the third year Junior, the lesson on "The Signs of Progress in our Country" and the lesson on "The Temple of Herod" with its memory verse "My house shall be called a house of prayer for all nations" are lessons rich in missionary suggestion.

In the fourth year Junior, third quarter, the lessons are all taken from the Acts of the Apostles. Then these missionary studies are followed with this remarkable group of later missionary stories:

"The Formation of the First Bible Society"—Mary Jones and Her Bible.
"The Converting Power of the Gospel"—Robert Moffat and Africaner.
"The Supremacy of Jehovah"—Kapiolani Defies the Fire Goddess Pele.
"A Messenger of Peace"—John Williams and His Good Ship.
"The Ministry of Teaching"—Alexander Duff's First School in India.
"The Ministry of Healing"—Peter Parker "opening China at the point of the lancet."
"The Power of the Word of God"—Murata and the Bible in Japan.
"Saving a Race"—Sheldon Jackson brings the Reindeer to Alaska.

Intermediates

In the first year Intermediate, the fourth quarter is devoted entirely to a discussion of the religious leaders in North America, considering among others:

"John Robinson, the Pastor of the Pilgrims."
"Roger Williams, the Champion of Religious Liberty."

"John Eliot, the Apostle to the Indians."
"William Penn, the Peaceful Nation Builder."
"Samuel J. Mills, a Pioneer Missionary Hero."

In the second year Intermediate, the lesson on "Jesus Inspiring His Followers" is based on the missionary material in the opening verses of the Acts. Then follow eight lessons on "The Companions of Jesus" as missionary workers. The second quarter's lessons are devoted entirely to the early Christian leaders, with emphasis upon their missionary labors. The third quarter's lessons include five missionary lessons on the "Life of Paul" and seven lessons on "Later Christian Leaders," in which there is a lesson on "William Carey, the Founder of Modern Missions." The fourth quarter's lessons of the second year Intermediate are a detailed study of the missionary labors of Alexander Mackay, "Uganda's White Man of Work."

In the third year Intermediate, fourth quarter, the entire thirteen lessons are taken from the "Life of David Livingstone."

In the fourth year Intermediate, there are many lessons of large missionary significance, the more distinctive being a lesson on "The Missionary Work of the Church Throughout the World," and two lessons on the Bible: "The Bible, its Source and Purpose" and "The Bible in the World."

In the first year Senior, twenty-six lessons treat of "The World as a Field for Christian Service." In addition to the important missionary truth which is found in many lessons, the lessons on "The Pathfinders of the Frontier," "The Ministers of Healing" and "Christian Leaders

Senior

in Every Land" are strategic opportunities for definite missionary instruction.

The third year Senior is a rapid survey of the history of the New Testament times and most of the lessons contain material that is distinctively missionary, notably the lessons on "The Gospel in Samaria," "The Gospel to God-Fearing Gentiles," "The Conversion of Paul," "The Gospel in Antioch" and the three lessons which illustrate how "Christianity was Established Among the Gentiles." In the third quarter, the lessons on "The First History of the Christian Church" and "The Messages of the Living Christ," together with "The World Vision" and "The Church an Abiding Force" make possible a strong missionary education program.

In the fourth year Senior there are alternative courses, the one course treating of "The Bible and Social Living" in which the thought is emphasized that every Christian is a missionary; while in the other course, "The Spirit of Christ Transforming the World," there is a study of the missionary program of the Kingdom of God from the founding of the Church in Jerusalem until the present time—the first quarter's lessons covering the first eight centuries of the Christian era; the second quarter, the Middle Ages and the Reformation; the third quarter, the modern age of expansion; the fourth quarter, the Spirit of Christ in modern life.

In schools where it is not possible to have the International Graded Lessons, supplemental mission studies may be used in connection with the Uniform Lessons.

VIII

ADDITIONAL METHODS IN MISSIONARY EDUCATION

A PROFOUND missionary impression is often made in a seemingly incidental way. The reading of a letter from a missionary in the Sunday-school by the superintendent led James Chalmers as a lad of fifteen to dedicate his life to missions in New Guinea. The sight of a comparative chart showing the dearth of physicians in the foreign field led Dr. Forsythe as a medical missionary to Korea. The display of a diagram illustrating the few Christians in heathen lands led a little boy to pledge his life to Jesus, and in later years his gifts of many thousands to the missionary enterprise bore testimony to the fidelity of his Christian life.

At sundry times and in divers manners

The opening period of worship in the school or department offer an occasion of rare value for the informal methods of missionary instruction. The wealth of missionary suggestions for program building makes it altogether possible for every Sunday program to carry some definite missionary impression.

School missionary programs

The Scripture reading in each Sunday's program affords an opportunity to drill the school on the missionary sections of the Bible. Make a beginning by emphasizing the missionary message in the Christmas

story and in the song of the angels which heralded the birth of the world's Redeemer. The pupils will search the Scriptures diligently to find phrases and passages and incidents which teach the fact of Christ's death for all and of His eager willingness to save every one. An antiphonal reading of the twenty-fourth Psalm by pupils selected well in advance is a fine way to bring out its rare beauty, and this Psalm may rightly represent the return to glory of the Lord Jesus, the captain of our salvation, after having completed the redemption of the world. The Bible is the missionary's book as well as the missionary book. Have a boy tell the story of Livingstone's last night at home before sailing for Africa, and then have another boy read from memory the "Traveller's Psalm" (Psalm cxxi.) which was read at their family altar.

Missionary Scripture readings

A missionary map drill locating the principal mission stations is exceedingly profitable. Sometimes the Church's mission stations are indicated by stars with the missionaries' names upon them. Again tiny ribbons run from the local church to the fields of special interest. One church illuminated the points in the mission fields where members of their church were working by electric lights upon a large world map which hung in the auditorium just over the pulpit. An electrician in the young men's class originated the idea. The touch of genius in the plan, however, is in the fact that the lights on the map were so connected with the main current to the auditorium that no lights could at all be turned on in the

Geography and missions

church without lighting the globes on the world map.

Other suggestive ways

The posting on the bulletin-board of missionary news in current events, the hanging of charts, and posters before the school, the display of pictures, curios, and objects—all have educational value. And the most meager material and the least significant method are not to be despised. No one method appeals with equal force to all. So variety is necessary in the missionary plans. Stories and pictures make the most lasting impression always, and missionary literature is full of the finest stories, while a picture can be secured to illustrate almost any incident in missionary work.

Cradle Roll and Beginners' Department —an opportunity

The names of the Cradle Roll members can be secured for membership in the Little Light Bearers and kindred organizations, and through this missionary approach a missionary atmosphere may be thrown about the child in the home. Stories contrasting the care of little children in Christian and in non-Christian lands, told by the Cradle Roll Superintendent and her helpers in their visits to the home, will awaken deep interest in the needs of the little ones so far outside the sheltering care of the Good Shepherd. In the Beginners' Department simplest missionary stories of the other children are always interesting and educational, and are used to good advantage.

The range of experience of the children in the Primary Department is greatly enlarged beyond that of the little beginner, and consequently the mission-

ary educational opportunity begins now in real earnest. The instruction at this period is by stories, pictures, and objects. Three object boxes on Japan, Africa, and the American Indian are adapted to this age. Each box sells for a dollar and a half and can be had from any Mission Board. Pictures can be collected from current missionary publications and from tourist guides, railway and steamship advertisements, and the announcements of world tours.

Missionary education in Primary Department

Missionary biographies literally teem with stories which can be used in the work with children. As suggestive of possible stories and their sources take "Camping in the Snow" in "By Canoe and Dog Train"; or "The Sinking of the Well" in "The Story of John G. Paton"; or "White Arm," a pamphlet of the Baptist Home Missionary Society; or "At the Court of Mutesa" in "The Story of Mackay of Uganda." The pioneers in Home Missions like Marcus Whitman and Edgerton R. Young, together with the representative foreign missionaries like David Livingstone and Jacob Chamberlain, furnish a fund of most effective stories. Descriptive stories of children and of child life in mission lands may be found in "Seven Little Sisters" and "Each and All" by Jane Andrews, and in "Child Life in Mission Lands" by Diffendorfer. "The Great Big World" is a missionary walk in the famous London zoo. A unique method has been developed for teaching missions every Sunday in the Primary Department. The method employs two lesson periods each Sunday. Mrs. Ralph Gaw, Topeka, Kas., originated

the plan and has developed the idea into the book called "God's Family."

No list of available materials could be exhaustive. All missionary equipment can be used again and again, for the Primary Department is made new every three years.

Missionary education in the Junior Department

With the Junior Department a totally different world comes into view. The boy and the girl are now approaching adolescence. Juniors are in the golden memory period. They are entering into the hero-worshipping age. Now deeds—particularly deeds of daring—make their memorable appeals. The Junior age from nine to twelve is the time of all times for the forming of right habits and right attitudes. For that which is wanted to come out in fullest fruition in mature life must be largely planted in this spring time of the soul when life is tremulously approaching young manhood and young womanhood.

The history and the geography of missions may be taught to Juniors. The customs and manners of the people in the unevangelized lands will prove a source of never failing interest. Their interest will be quickly aroused by the use of maps and charts, diagrams, pictures, curios—anything to see, for the Juniors are all eyes. Missionary books of adventure, biography and travel are eagerly read. A small group of Junior boys read seventy-five missionary books during one spring term. The Junior's interest in great stories never wanes, especially when they are true stories and full of daring. Now stories like David Livingstone's adventure with the lion, and

Jacob Chamberlain's encounter with a snake are relished with keenest delight.

On that night there was to be an illustrated lecture on a mission land by a fascinating speaker, and the Junior asked his mother if he might go, and she answered, "No, you will have plenty of chances to see things like that when you are older." He may have the "plenty of chances" but not in all later life would that lecture ever make so indelible an impression upon his mind. We mostly wait until it is too late, and then we try to do with difficulty in later life what we could have done so easily when he was younger. In the spring there is such a wealth of blossoms on the trees. No tree could ever bear up under the burden if every blossom bore fruit. And when the tree is all aglow with the glory of the fully opened blossoms no one can tell which of the blossoms will bear the best fruit. And some of the blossoms will not bear any fruit at all. And yet there could be no fruit without blossoms. Impressions are the blossoming buds of promise for future living. Oh, slow of heart to learn the lesson of the spring! Not all the Junior missionary impressions will come to full fruition, but some will! And many of the master missionaries of the world received their profoundest missionary impression in the early Junior age—in the spring time of the soul.

Everybody likes the pretty ways of little children, and there is much to be admired in the full-orbed face of young men and maidens. But who is there daring enough to proclaim his fondness for those boisterous years of early adolescence—those troublesome years from thirteen to fifteen? And yet in these

very wonderful years life is getting ready to take its final set. That is why there is such hunger for heroisms. Life is looking for a pattern. It wants some one big enough and brave enough to measure up to its ideal of a hero. Its love for the heroic falls but little short of worship. Now what sort of heroes are we setting before these earnest seekers after the ideal? In the years before the Livingstone Centennial a portrait of the great missionary was held before widely separated groups of Sunday-school workers and scholars and among the nearly ten thousand there were only three who knew the face of David Livingstone, while in all that number there was not one who failed to recognize the face of the champion prize-fighter. Who is to blame if the hero-worshippers of this early adolescent age are forced to find their heroes mostly in the sporting pages of the big daily papers? But is missionary life thrilling enough to interest boys of the tumultuously boisterous years of early adolescence?

Missionary education for early adolescents

The two brothers were playing in their large yard, when suddenly the yard became too small for the two boys at the same time—seeing that they were brothers. So the older boy had to come indoors, and for punishment he was sent into the sitting-room to read. In an indifferent mood he picked up a new book lying on the center table and began to read. The yard which was too small for two boys was very large for one boy, playing all alone. And soon a face peered in at the open window and a coaxing voice said, "Come on out and play." But there was no word from the reader, sitting in the Morris chair, with his

face buried deeply in the new book. A bit later the face appeared at the window again, and the voice in tones of suggested mystery which had never failed called, "Come on out. I have something to show you!" And yet again no word from the absorbed reader. This was altogether too much for the younger brother, and he slipped into the room and asked eagerly, "What are you reading?" And now he heard the magic words, "The story of a black king!" And the younger brother slipped in beside his brother into the Morris chair, and while the large yard had not been big enough for the two boys at the same time, now a Morris chair can hold them both when they are intently reading the fascinating story of a newspaper man's interview with an African king. And later when the mother called supper, both boys answered back, hungry as they were, "Wait a minute, Ma; 'til we finish this chapter!" You have never read "Uganda's White Man of Work"? Read it, and then you will understand why these two boys could not let go of it.

Missionary education for young people

The opportunity for a most valuable type of missionary education really reaches its climax in the years between sixteen and twenty. These age limits mark the period in life when interest centers in others, especially in another. It is at this time that life's lasting decisions are mostly made and life's habits have a strong tendency to become fixed. Interests vary greatly, and concern every phase of their fourfold developing lives. Young folks are interested in the why of things. Historical studies are particularly attractive. And because life to

thinking youths is so complex and problematical, they are drawn irresistibly to such biographical studies as "Servants of the King," and "Comrades in Service," which tell how others met their difficulties and mastered them. An outstanding characteristic of these years is the overmastering desire to be of service in the world. So young folks who are really alive will never be content to sit in the pews of the church and do nothing. After all this inner constraint which drives them to work is the saving factor in their lives.

Missionary education for adults

A new day has dawned in the Adult Division of the Sunday-school. The organization of sixty thousand Adult Bible Classes in recent years and the ingathering of millions of new members is big with promise for the future. In the standard plan of organization for the Adult Bible Class there is provision for the appointment of a class missionary committee and in the Adult Bible Class program of service there is an opportunity for missionary instruction and a missionary offering. Missionary programs are planned around the definite objects supported by the class. The discussion group is a type of mission study developed by the Laymen's Missionary Movement that appeals strongly to men. There is a great range of mission study text-books for adult classes on subjects covering in the main all of the principal mission fields.

The Mission Study Class is a form of missionary education which has been exceedingly fruitful. The first courses were projected by the Student Volunteer Movement and the plan of mission study in colleges

is so successful that there are now classes in all leading institutions of higher learning. Later courses were prepared for the Mission Boards of North America under the auspices of the Missionary Education Movement, and the total sales of these books now exceed several million copies.

The Mission Study Class

The Mission Study Class in the church and Sunday-school is usually composed of a small group of from six to twelve. The class sessions are one hour long. The courses of study are so planned as to be completed in a period of eight weeks, meeting one night a week. Helps for the class leaders are provided on each of the representative text-books. Mission Study courses are prepared for the adolescent as well as for the adult.

New courses in mission study are being published every year. Women's classes will be interested in the attractive courses edited by the study committee of the Women's Boards. The Laymen's Missionary Movement publishes courses that are of special interest to men.

In addition to the many courses on the clearly outstanding mission fields the various phases of the home mission problem is covered in such suggestive courses as the city, the country, the frontier, the foreign-speaking people and the like.

For the through-the-week session of a class, there is no line of investigation of greater value than one of these profitable short courses in mission study. A "Mission Study Class Manual" contains complete instructions on the organization and the conduct of a Mission Study Class.

IX

MISSIONARY ATMOSPHERE

A MOTHER in England was at a loss to understand why all her sons had followed the sea when their home had been far inland and there had been no seaman in their immediate family nor among their intimate friends. For comfort in her loneliness she turned to the kindly rector of the village church who noticed as he entered the home a striking oil painting just over the open fireplace, depicting a great ship at sea, with the brightly uniformed captain on the bridge in full command. "How long has that picture been above the mantel?" inquired the rector. "The painting was a wedding gift," the mother replied, "and has always been in the living-room of our home." "That picture," said the rector, "has made sailors out of all your sons."

What made sailors of the lads

"Why are there no flowers in this valley?" the visitor asked; and he was told that the fumes from the smelter so poisoned the air that no flowers could grow there.

Which can you live the longest without: food, water, or air? Even so the creating and the sustaining of a rightly conditioned missionary atmosphere is of superlative importance to the school. Many things of grave import are sooner caught than taught. It is in the air: and air always conditions life and growth.

The importance of missionary atmosphere

John had become a student volunteer at college. The announcement of his decision created no little stir in the home church. His home-coming was looked forward to with eager anticipation. What changes would the decision make in his life? "I thought he would hold to it for only a short while," the deacon afterwards said. "The first two weeks he appeared deeply in earnest, but he has not mentioned missions now for months, and I rather reckon that he has forgotten all about it." And the deacon supposed that he was talking about John, but he really was giving a perfect picture of the dearth of missionary interest in his church. There was so little missionary air in the church that John's missionary enthusiasm was wholly suffocated in two weeks.

Atmosphere educational force

Missionary atmosphere is a potent educational force. Because its influence is so often silent and unobtrusive it is all the more powerful. A vitalizing missionary atmosphere is easily created. Missionary materials and accessories may be used in a telling way in the decorations of the room. Otherwise barren walls are thus made to bear a message of great import. The flags of the nations always make a fine decorative scheme and carry an effective missionary suggestion. Put all the flags in. In the war between Russia and Japan a missionary attempted to leave out the flag of Russia from among the flags of the nations with which a Japanese church was to be decorated for the Christmas program. A native convert saw the action of the missionary, and said quickly, "Put in the flag of Russia too, for Christians should love all men." That sentiment is in beautiful contrast to the

brutal spirit of the world war in which even truces were refused for the burial of the dead and the succor of the wounded.

Missionary map

The missionary map of the world hung over the platform conveys a sense of the bigness of the missionary undertaking and emphasizes the unfinished task of the Church.

Missionary events

Mural tablets commemorative of missionary events of local import, or noting the life story of the faithful servants of the Christ are especially valuable. Church people have altogether too short memories for the good deeds of their fellow members.

A winning missionary environment is easily formed by the use of missionary portraits, pictures, sayings, and mottoes.

Missionary programs

The frequency of missionary programs, days and events will be determined by the general program of the school. Above the apparent intrinsic value in these events themselves is their worth in the creating of missionary atmosphere which is so vital to the finest development of the missionary life of the school. The right use of the visits of missionaries, the presence of student volunteers, definite missionary petitions in prayer, the singing of missionary songs, the use of missionary stories and incidents are fine aids in maintaining a strong missionary spirit and interest in the school.

The salute to the Christian flag is an exercise in which the whole school can participate. The Christian flag is snow white with the red cross on a field of blue. The colors are most appropriate. The white

stands for the purity of the Christian life, the blue for loyalty, and the red for sacrificial courage. The salute to the Christian flag is frequently used in connection with a salute to the national colors. The following is a salute to the American flag which is commonly used: "I pledge allegiance to my flag, and to the Republic for which it stands—one nation, indivisible, with liberty and justice for all." A stanza of the national anthem is then sung. The salute to the Christian flag is as follows: "I pledge allegiance to my flag, and to the Saviour for whose Kingdom it stands—one brotherhood, uniting all mankind in service and love." A verse of "Fling Out the Banner" concludes the exercise.

The flag salute

By far the greatest factor in making a vital missionary atmosphere is the attitude that is taken towards missions by the officers and teachers in the school. The Missionary Committee is to seek through conference and prayer to lead all Sunday-school workers to have a favoring personal bearing towards missions, and to cultivate in them those encouraging missionary attitudes which will enable them to heartily support all missionary endeavors.

Missionary attitude of Sunday-school leaders

X

SUGGESTIVE WAYS OF WORKING

WHILE missionary materials are the tools of the Missionary Committee, yet the most successful campaigns of missionary education, prayer and service do not require an expensive nor an elaborate equipment. The chief equipment of the Missionary Committee is a will—the will that finds a way! Missionary methods are so adaptable and so much of the material is home-made that even the larger plans are brought within easy reach of the smaller schools. It is well to remember the A B C of all really fruitful Missionary Committee work:

Elaborate equipment unnecessary

*A*dvance upon your knees.
*B*e sure you know what you want to do.
*C*onfer freely with the pastor and superintendent.

And this is the Rule of Three in successful Missionary Committee activities:

1. Plan one thing at a time.
2. Do not try to do it all at once.
3. Use other people almost altogether.

The Missionary Committee will find the following suggestive hints to be a helpful guide along the way:

Push the missionary reading campaigns.

Take advantage of local papers for missionary reports.

Put a bit of missionary information on the church calendar.

Seed the Sunday-school to missionary literature on prayer and giving.

Press insistently for graded missionary instruction in every department.

Use blackboards extensively and have a bulletin-board for missionary purposes.

Have a missionary map of the world as well as maps of the fields your own church supports.

Make large use of missionary pictures, portraits, diagrams, charts,—secured at no expense except pains.

Look well to the expressional side of the missionary educational campaigns. Greater freedom in prayer, increased giving, deeper devotion to local community missionary enterprises, more loyal support of the church, and the offering of lives are the ends for which the missionary education campaign is but the means.

A five-cent booklet by Joseph Clark, "The Smoke of a Thousand Villages," should be read by all officers and teachers. It is a splendid presentation of missions in the Sunday-school. It is published by the Missionary Education Movement.

In addition to the many leaflet suggestions circulated freely by the Home and Foreign Mission Boards and by the Sunday-school associations, there are books of methods which are invaluable for missionary workers:

Books on missionary methods

"Missionary Education in the Sunday-School."—Diffendorfer.

"Missionary Methods for Sunday-School Workers."—Trull.

"Fuel for Missionary Fires."—Brain.
"Church Finance."—Agar.
"Missions in the Sunday-School."—Hixson.
"Holding the Ropes."—Brain.

Mission Boards

The Missionary Committee should be familiar with the addresses of the denominational Home and Foreign Mission Boards, and should be in regular correspondence with these mighty agencies of the churches for promoting the extension and for hastening the coming of the Kingdom of God into all the world. The important Boards have educational departments and these are conducted by trained leaders. Since the circle of missionary knowledge is being enriched constantly by the publication of missionary books and by the editing of missionary programs it is only by frequent correspondence with the various Boards that the Missionary Committee can hope to keep abreast of the new materials in missionary education and of the new plans for missionary service.

Other missionary agencies

Some exceedingly important lines of missionary service are carried on by one society alone. These societies are both denominational and interdenominational. To the fullest extent of their ability the Missionary Committee ought to know about these worthy missionary organizations.

Additional missionary agencies with which all missionary leaders ought to be familiar are :

American Bible Society, Bible House, New York.
British and Foreign Bible Society, Canadian Auxiliary, Toronto, Canada.

Laymen's Missionary Movement, 1 Madison Ave., New York.

Missionary Education Movement, 156 Fifth Ave., New York.

Student Volunteer Movement for Foreign Missions, 25 Madison Ave., New York.

Missionary charts

Charts can be produced in endless variety. They tell the story of missions in ways that are not easily forgotten. All the outstanding and the striking facts of missions can be presented in this graphic and pictorial fashion. The extent, the relative populations, the illiteracy and the like of the foreign fields make effective charts. Of all the babies born into the world, three out of every four look up into the faces of mothers who do not know the story of Jesus well enough to tell it to their children.

Comparative charts make the strongest appeals. The relative size of parishes at home and abroad, and comparative expenditures are lines that never fail in interest. In the one year 1915 the people of America spent more money for tobacco than all the Christians of all the world have given to foreign missions in all the years since Columbus discovered America.

Sources of chart material

Trull's "Missionary Methods for Sunday-School Workers" contains a fine description of the preparation and the uses of charts, together with a selected list of effective subjects. The "Helps to Leaders" on all the numerous mission study books are exceedingly valuable in their many suggestions which may be made into charts. These "Helps" are for the study books on both the home and the foreign mission

fields, and usually sell for the nominal price of five or ten cents a copy. By a simple plan for preserving the facts and the sayings found in their reading, the Missionary Committee will soon assemble a great quantity of excellent material for charts and banners.

Selected missionary sayings and quotations

The following is a limited list of missionary sayings and quotations. This list is but a mere hint to the almost limitless field which lies before the Missionary Committee. These sayings are used most effectively as mottoes and go a long way in helping to make lasting missionary impressions.

"The field is the world."—Matthew xiii. 38.

"While vast continents are shrouded in almost utter darkness and hundreds of millions suffer the horrors of heathenism and of Islam, the burden of proof rests upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field."—Ion Keith-Falconer.

"Emotion is no substitute for action."—George L. Pilkington.

"Let me fail in trying to do something rather than to sit still and do nothing."—Cyrus Hamlin.

"A need, a need known, and the ability to meet that need, constitutes a call."—John F. Goucher.

"God had an only Son, and He was a missionary."—David Livingstone.

"No man has money enough to purchase immunity from personal Christian service."—J. Campbell White.

"I will place no value on anything I have or may possess except in its relation to the Kingdom of Jesus Christ."—David Livingstone.

"Do not pray for tasks equal to your powers: pray for powers equal to your tasks."—Phillips Brooks.

"The Evangelization of the World in this Generation."—Watchword of the Student Volunteer Movement for Foreign Missions.

"We can do it if we will."—Samuel J. Mills.

"Jesus shall reign—but when?"—Robert E. Speer.

The World will be Evangelized in that Generation in which the Christian Teachers of its Youth Determine that it shall be Done.

"Prayer and pains through faith in Jesus Christ will do anything."—John Eliot.

"The world is my parish."—John Wesley.

Discovery has made the world a neighborhood: missions will make the world a brotherhood.

"We can do it and we will."—Samuel B. Capen.

"Everything vital in the missionary enterprise hinges on prayer."—John R. Mott.

"There is no such field for evangelistic work as the wards of a hospital in a land like China."—John Kenneth MacKenzie.

"The Church that ceases to be evangelistic will soon cease to be evangelical."—Alexander Duff.

"If Christianity is false, we ought to suppress it: if Christianity is true, we are bound to propagate it."—Archbishop Whateley.

"Not America for America's sake, but America for the world's sake."—Josiah Strong.

"I have sometimes seen in the morning sun the smoke of a thousand villages where no missionary has ever been."—Robert Moffat.

"No interest in missions betrays either woeful ignorance or willful disobedience."—Maltbie D. Babcock.

"Indifference to missions is the worst kind of treason." —Henry Van Dyke.

If it had not been for the foreign missionary enterprise the world would never have had the Bible at all.

"Prayer is worth more to the missionaries than gold." —Melville B. Cox.

"Our only concern is to win the victory, regardless of cost."—Samuel M. Zwemer.

"For every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with the heathen at home."—Jacob Riis.

"The end of the exploration is the beginning of the enterprise."—David Livingstone.

"The prospects are as bright as the promises of God." —Adoniram Judson.

"Expect great things from God: Attempt great things for God."—William Carey.

"Anywhere—provided it be forward."—David Livingstone.

XI

MISSIONARY DAYS

THE great festal days of the Christian Church are all missionary days. The light that shone so brightly at the Saviour's birth on the first Christmas guided men from far-away lands to the feet of Jesus. So early did the people outside the home land begin to share in the blessings of His matchless life. It was a prophecy that shall some day be fulfilled.

Christmas

"In the light of that star
Lie the ages impearled,
And the song from afar
Has swept over the world.
Every hearth is aflame
While the beautiful sing
In the homes of the nations
That Jesus is King."

It is difficult to conceive how so holy an event as Christmas and so full of the spirit of giving, could ever have been used in the Sunday-school as a time primarily for receiving gifts. However, the "giving Christmas" is the rule now, and the scholars enter into it far more heartily and happily than they ever entered into the old-style celebration. For it is not what you get, but what you give that makes you happy at the last.

In the "giving Christmas" the gifts are usually

planned by classes under the direction of the Missionary Committee, and the gifts are such as the various grades of the pupils are most interested in. The gifts may be for an institution or for the charitable organizations of the community, or such as may be sent from the country to the city, or even to the foreign fields. This offers a special opportunity to secure necessary equipment and helps for the many types of home mission work. "White Gifts for the King" is a Christmas program that directs the meeting into a dedication of service and of lives to the King. It has been fruitful in bringing many to the acceptance of Jesus Christ as Saviour and Lord.

Easter

Easter is full assurance for the Christian hope. And it was during those wonderful resurrection days that the risen Redeemer gave repeated utterance to the Great Commission. It is as though this one matter of the world's evangelization weighed most heavily upon His mind. The disciples were bidden to go away into a mountain in Galilee where Jesus had appointed them—and the one recorded incident of that assembling was the giving of the Great Commission. He tells the disciples very explicitly where they are to begin and when and how they are finally to go to all the world. And at the close of the resurrection days, just before He ascended again into the glory that He had with the Father before the world was, the very last words which fell from the Master's lips were these: "And unto the uttermost part of the earth." Easter is a missionary day by right of the missionary emphasis the Master Himself laid upon the disciples during the resurrection days. And

there is no more fitting observance of the day than in the thoughtful considering of the great need of "the uttermost part of the earth," to which the Master directed His loyal followers. While reflecting the joy that is inseparably linked with the thought of the Master's rising from the dead, yet the missionary program for Easter should nevertheless have some of the weight of the world's woe in it. There can be no fully satisfied joy in the Christian heart so long as the last spoken word of his Master is incompletely carried out.

Pentecost

Pentecost is plenitude of power. And while exulting in the gift of the Holy Spirit, ought not the believers to be reminded for what purpose He has come into the life? In those never to be forgotten days of the resurrection the disciples were bidden to tarry in the city of Jerusalem until they should be endued with power from on high. And the disciples were walking to the mountain that should be the place of the Saviour's ascension, and their eyes were on the little kingdom of Israel, and the Saviour's eyes were on the realms of the world—the rims of the continents: and they were to receive the power of the Holy Spirit coming upon them and they were to be witnesses to Jesus, here and there and everywhere—and unto the uttermost part of the earth. The gift of the Holy Spirit was an enduement of power with which to carry out the Great Commission. Pentecost is a missionary day by right of the Saviour's bidding. And there is no day in all the Christian calendar better appointed for the full facing of the Sunday-school's understanding of its missionary task and the

frank questioning as to the measure of the members' acceptance of the missionary obligation. Pentecost is a Kingdom day—and Pentecost ought always to be a day of deep heart searching and of missionary decision.

Annual Bible Day

In the calendar of the Christian year the second Sunday in Advent—which is the third Sunday before Christmas—is the day specially set apart for prayer for the wider diffusion of the knowledge of the Word of God among all mankind. The day is known in the Sunday-school world as Annual Bible Day. It is an occasion for reviewing the progress of Bible translation, and the extent of the circulation of the Scriptures in all lands, as well as an opportunity to note the progress of archeology and the witness of scientific research and exploration to the Bible. The Annual Bible Day is a strategic opportunity for teaching the debt the Sunday-school owes to the foreign missionary enterprise which gave the world the Bible. Programs can be easily built up around the interesting stories about how we got our Bible. It will doubtless be a matter of information to some to learn that the Bible was not written originally in English! It will be interesting for all the people to know that we got our English translation at the first just as any other foreign mission land gets their translation now. For it is not so very far back to where our European ancestors became the children of the converts of the foreign missionaries.

The recurrence of the Annual Bible Day may be used to make a survey of the community with a view to finding out the possible extent of homes that are

destitute of the Bible. This may be done in so tactful a manner as to occasion no offense whatever, and may be followed up with a plan for Bible distribution. The colporteurs of the Bible societies will coöperate most gladly in this missionary service. Each Sunday-school should regard itself as auxiliary to the Bible societies. The British and Foreign Bible Society and the American Bible Society are among the greatest missionary agencies, and their work ought in every way to be encouraged. The Annual Bible Day is a most favorable opportunity for the presentation of the Pocket Testament League and of the habit of daily personal Bible study.

Local missionary days

There are local missionary days of special significance and each school should see that such days are not lightly passed over. While the program of missionary education is continuous, yet the right observance of the missionary days will greatly heighten the missionary spirit of the school and lend a radiance to the other days as well.

XII

MISSIONARY PROGRAMS

THE program opportunity will vary all the way from the few minutes on frequent Sundays in the school and department exercises to the extended programs on occasional Sundays of from ten to twenty minutes in length. On missionary Sundays the entire period of worship in the opening and closing exercises is usually devoted to missions. In a multitude of schools the first Sunday in each month is a missionary day.

Missionary program opportunities

Many of the most profitable missionary programs will be given on week nights. The through-the-week plan of class sessions as provided in the organized Bible classes of the Secondary and Adult Divisions afford a unique opportunity for missionary programs. The superintendent of the department and the officers of the classes will welcome definite plans that are well worked out by the Missionary Committee and that are appropriate to the spirit and the purpose of the week-night gathering.

There is such a wealth of missionary material and the subject itself is so suggestive that no two programs ought to be alike. Endless variety should characterize the missionary program.

Endless variety

Each program whether before the school or department or class ought to have a definite aim. To in-

terest the school in missions, to create a missionary spirit, to illustrate the lesson truth, to supplement the Bible story, to increase giving, to deepen the prayer life, to secure support for definite objects, to enlist workers in some missionary enterprise in the community, to show the joy in missionary service, to present phases of the home mission task, to lead to the reading of missionary books—are typical aims. The aim will determine the nature of the program. In the briefer missionary programs, the missionary is a part of a larger whole and in conference with the superintendent long enough beforehand it can easily be arranged so that the setting for the missionary feature will add to the effectiveness of the program itself.

Definite aim

The extended missionary program necessitates a leader. This leader should be so selected in advance as to insure adequate preparation on the part of all who are to participate in the program. The successful missionary program cannot be extemporized. It takes time to work up a missionary program that is commanding and worthy, for missionary facts cannot be drawn from the imagination. The Missionary Committee should plan the program with the leader and then the leader has the entire responsibility for carrying it out. As many persons should be used as possible, consistent with the purpose of the program. All numbers should be brief. If there is a graveyard where dead missionary programs lie buried beyond the hope of a possible resurrection, the inscription on each monument is, "Talked to death." Several short talks with point and snap are greatly to be desired to one long address.

The leader

The week-night missionary programs of the school are in charge of the Missionary Committee, with the Sunday-school superintendent presiding. An address by a missionary, an exhibit, a stereopticon lecture, a literary night, a social, or a missionary journey, are types of taking programs. In planning missionary programs for the through-the-week sessions of organized Bible classes, the whole scheme should be worked out in conference between the Missionary Committee and the class missionary committee. The complete arrangements, however, are to be in the hands of the class missionary committee, for in this way the program becomes the activity of the class and not the work of an outside group.

Week-night programs

Material for the missionary programs will be found in the publications of the denominational Mission Boards. Missionary programs are now available for all the Christian festal days, and sample copies can be secured merely for the asking. Missionary periodicals, leaflets and booklets together with the reports of the Missionary Societies contain quantities of program materials. The biographies of missionaries, and books on travel, along with the many missionary books are mines of material for missionary programs of all kinds.

Sources of program material

The following are 101 suggestive ideas for missionary programs. There is no attempt at classification. Some of the suggestions are suitable alike for a brief presentation or for an extended program. And this list of ideas is in no sense exhaustive. The law of association will bring

101 suggestive ideas

many more valuable ideas to the mind as the reader simply runs over this partial list.

Missions and the peace of the world.
Incidents in the prayer life of missionaries.
Stories of Bible translations.
Medical missions.
Why tithers succeed in business.
Answers to prayer in the lives of missionaries.
The watchword of the Student Volunteers.
Reviews of missionary books.
Providences in missionary history.
Old heathenism and hospitals.
Limitations of childhood in mission lands.
Descriptions of kinds of missionary work.
Debates on the relative values of the various types of missionary work.
Missionary cantatas.
Display of missionary mottoes, pictures, and portraits.
Unveiling mural tablets.
Map drills.
Salute to the flags.
Address by a missionary.
The lullabies of the nations.
Teaching missionary hymns.
A day on a mission field.
Impersonations, as "Just Plain Peter."
The missionary journeys of modern apostles.
Addresses by foreign-born citizens.
The missionary message of the Bible.
An evening with a missionary hero.
The universality of true worship.
Modes of travel in mission lands.

Addresses by converts from foreign fields.

Local missionary enterprises and agencies.

A mission study demonstration.

Missionary significance in current events. A boat sailed with 300 tons of American cigarettes for China. What is the duty in this case of the Christian in America to the Christian in China?

How Americans spend their money.

Adventures in the lives of missionaries.

Scriptural habits of giving.

What missions has done for me? by a child, a woman, and then at other times by the various professions.

Missions and temperance.

Comparative charts on money raised for the support of the Christian work in the local church and community, and the amount given to foreign missions.

Eventful missionary days. Haystack prayer-meeting. Stanley finding Livingstone.

The work at Ellis Island.

Missionary movements. Such as the Student Volunteer, the Missionary Education, and the Laymen's Missionary Movements, the World's Sunday-School Association, the Continuation Committee of the Edinburgh Conference, and the World's Christian Student Federation.

Missionary beginnings. Carey in India, Judson in Burmah, Morrison in China, Raymond Lull among the Mohammedans. Korea was opened to the Gospel at the point of a physician's needle.

Prayer and Missions.

Survey of the various mission fields.

Growth and importance of native churches.

Chalk talks.

The philanthropies of missions, in famines and in all relief.

The home debt to the foreign missionary.

Missionary exercises, as "Child Life in Many Lands."

Missionary periodicals.
Denominational missions.
Studies in unoccupied fields.
The missionary work of the Bible Societies.
Money and missions.
The foreign work departments of the Y. W. and Y. M. C. A.
The strangers within our gates.
Missionary labors of the Apostles.
Men and missions.
The missionary work of other churches.
Mission Sunday-schools.
The missionary history of the Church.
Crossing the seas in the steerage.
Simple life-work talks.
The worship in heathen temples.
Programs around proposed lines of missionary service in the community.
Tracing the trail of the immigrant.
The Great Commission.
Child welfare.
The "Morning Watch."
The Pocket Testament League.
Missionary achievements.
Letters from missionaries.
Special lines of social service.
Definite missionary support.
All phases of home mission problems.
Likable traits in the lives of the world children.
Student Volunteers.
Contrasts in literacy of heathen and Christian lands.
Stories of native Christians.
Who is who in missions.
Games of the world children.

An evening with missionary notables.

Condition of women in heathen lands.

Illustrated missionary songs.

Voyaging of a gospel ship.

Stories of the writing of missionary hymns.

Customs of the different foreign lands.

Following the Sabbath dawn around the world.

Travelling in a gospel railway car.

Incomplete stories from missionary books to arouse curiosity and to secure missionary reading.

Callers from the different lands in costume, who tell the stories of their countries and their needs.

Missions and patriotism. "My Country 'Tis of Thee" and "The Morning Light is Breaking" were written by the same author.

Suggestions about "Surplus Material."

The 24-hour-a-day club. Have a representative on the foreign field so that he works while you rest.

Answer the questions in the minds of the members of the school. Why should I go? Why not wait until America is Christian? Is not their religions good enough for them?

A trip around the world.

Songs written by native Christians. Speak of our debt already to the one who wrote "In the Secret of His Presence" and then have this beautiful hymn well sung.

Personalize the annual report by having various pupils tell where each gift went and for what purpose it was intended.

The educational and evangelistic work of missions.

A session of a Mission Board. Transacting the regular business, passing on appropriations for the field, considering a candidate, and carrying on the work in a way to enlighten the church as to the function of the Mission Board.

XIII

THE MISSIONARY LIBRARY

THE value of the library is beyond computation. Van Dyke facetiously remarks that "reading has become the diversion of the thoughtless." That can never become true of the readers of the thought-provoking and the life-challenging literature on missions. A child at eight years of age heard a sister read a story about China, and the child grew naturally into missionary service and leadership. "Voyages," a book by Captain Cook, led William Carey to India, an event which marks the real beginning of the modern missionary enterprise. It was Buchanan's "Star of the East," telling of the needs of India, which led Judson into missionary service. Reading a book on China determined David Livingstone for the foreign field. So what Carlyle says is particularly true of the missionary library: "The true university is a collection of books."

Its value

The multiplication of public libraries and the wide extension of library service has brought most Sunday-schools within the reach of this college of the every-day people.

Nevertheless the Sunday-school library still fills an important rôle in the reading life of the community. Since books on other subjects can be secured more easily, it then becomes a special obligation upon the

Sunday-school to supply a strong library of well-selected missionary books.

Beginning missionary library

In beginning a missionary library, a survey of the existing library should be made in order that a complete list of the books on hand may be obtained. Then new books should be added continually. Even where a considerable number of missionary books are received at one time, it is advisable for them to be introduced into the library gradually. By vote of the Workers' Council a certain portion of the funds for the library may be set aside for the purchase of missionary books. Their selection should be made by the Missionary Committee in conference with the librarian or the library committee of the Sunday-school. After their selection, the missionary books should be ordered the same as the other books of the library. In schools where there are no libraries and no regular funds, a part of the money raised for supplies is devoted to the purchase of missionary books. Such sums are increased by solicitation of funds. A list of desired books is made out and this list is canvassed throughout the neighborhood, and people are solicited for the purchase price of one or more of the books. In nearly every community there are people who will gladly donate books out of their own libraries. So in a surprisingly short while a splendid beginning is made.

The missionary library should be carefully managed. A thorough system of records must be used, and well considered rules must be rigidly adhered to.

In selecting the missionary books care should be exercised lest the library become overbalanced with

books all of one kind. The types of books and publications which a representative missionary library should contain are as follows:

Selecting missionary books

1. Biographies of leading missionaries, as "The Personal Life of David Livingstone," by Blaikie. 2. Books of description which describe missionary work and tell of the people and the customs of foreign lands, as "Chinese Characteristics," by Arthur H. Smith. 3. Books of travel, adventure and discovery, as "How Marcus Whitman Saved Oregon," by Nixon. 4. The history of missions, as "Two Thousand Years Before Carey," by Barnes. 5. Books of fiction and romance, as "The Bishop's Conversion," by Maxwell. 6. Mission study books, and these are particularly valuable as a compendium of knowledge on the different fields, as "Daybreak in the Dark Continent," by Naylor. 7. Books of reference, including the annual reports of the denominational Mission Boards, and "Christian Missions and Social Progress," by Dennis. 8. Books on missionary methods, as "Missionary Methods for Sunday-School Workers," by Trull. 9. Missionary periodicals, like *Everyland*, *The Missionary Review of the World*, *World Outlook*, and *Men and Missions*.

An attractive announcement of a new book will secure eager readers. Telling an incident that is taken from the body of a book or giving a striking quotation is an excellent way to call attention to the books. A good story-teller who closes the story before the climax is reached and then names the new book in which the story may be found, makes every-

Securing missionary readers

body anxious to read the book. The competitive idea of class against class, or the girls against the boys, with honorable mention for the winners, increases the reading of the books immensely. A reading relay race between departments or between schools secures a great group of earnest readers. Favorable mention of any book by the pastor or the superintendent arouses a deeper interest in the library. A reading-room in connection with the missionary library promotes its use.

In arranging for missionary programs the missionary library is indispensable. It is here that the books on reference and history and the reports of the Mission Boards find their singular value. In assigning definite topics from missionary books for brief talks on missionary days, if it is clearly understood that the pupil is to tell the story in his own words and to give an added bit of description, it will likely assure his careful reading of the entire volume.

A book-reading campaign

In many schools certain books are selected to be read by every officer and teacher, or by every member of a class or department. This campaign of reading has frequently extended to the members of the church and congregation. The Home Department is planned as a reading circle and junior boys are used as messengers to deliver and to collect the books, allowing a stated time for the reading of each volume.

A spirit of investigation is fostered by placing upon the bulletin-board a striking quotation and referring to a particular reference in a certain book for the finding of the author.

XIV

CHRISTIAN GIVING AND DEFINITE MISSIONARY SUPPORT

THE chief emphasis in Christian giving is to be upon the motive which prompts the gift. In the light of the words of Jesus it may be observed that the memorial idea is a bit too conspicuous in the solicitation of funds for Christian work. That they may not be seen of men is a good rule in giving as well as in devotions. There are many lesser motives which make very strong appeals, but the supreme motive in Christian giving is the love of Christ.

The motive in giving

What is the measure of a Christian's gift? A measure is needed to insure definiteness in giving and to provide for a thoughtful distribution of the various gifts. In view of the very great confusion which exists it is quite evident that people need an acceptable standard for the measure of their gifts. It has been suggested that people should give until they feel it. If fickle feeling be the measure of their gifts, then most folks will never give anything at all! To give until they feel it is wholly inadequate, because it puts giving on the plane of impulse and defeats the high purpose of a continuous support for the enterprises of the church, since most folks have their benevolent impulses under particularly good control.

The measure in giving

Ask any group of church people what they consider to be the measure of a Christian's gift, and the answers will be both varied and confusing. And yet there is usually some one in the company who will timidly suggest that the tithe is the measure of a Christian's gift. So soon as the tithe is suggested, somebody is sure to recall that the principal teaching concerning the tithe is in the Old Testament, and the Old Testament is the embodiment of the law. And then straightway Deacon Stingyman strikes up that favorite hymn, "Free from the Law, oh, happy condition," and follows the song with a ringing testimony in which he tells how he has belonged to the church for more than forty years, and it has cost him only a quarter!

The tithe as a measure in giving

The tithe is a regulative principle in finances. Too much cannot be said of the need for a regulative principle in financial affairs. The extravagant wastefulness of young America between fourteen and twenty-four would be largely checked if they had the tithe operative in their lives. Many business failures are due to laxity at this point. And there can be no reasonable doubt that the larger success of tithers in business and their freedom from failures is to be credited to this valuable regulative principle which tithing brings into the life. To teach the value of money is very much worth while, and the less money one is likely to have the more needed is the instruction. Teach the young to husband their financial resources. Jesus fed the multitude and then He commanded His disciples to "gather up the frag-

The tithe a regulative principle

ments that nothing be lost." What was a fragment to Jesus? He could multiply one loaf so that it would be sufficient for the feeding of the world. And yet He taught a lesson in frugality and in saving immediately following the lavish display of His creative energy.

The tithe an educative principle

The tithe is an educative principle in giving. Its influence on the life is so marked that one wonders that it is so little practiced and emphasized in the churches. They who have the tithe to administer for the Lord are more apt to be close students of the work of God in the world and are particularly eager to distribute their gifts in an equable manner. Then the tithe tends to liberality. The experiences of all tithers proves their eagerness to outrun the tithe. The phrase "The tithe and beyond" is the challenge of one who has found the true joy in Christian giving.

The tithe adequate to meet needs

If all the members of the church tithed the income would be ample to meet the needs of the church. The wealth of the Christian communicants in the United States alone is increasing at the rate of a billion dollars a year. The annual income is many times that amount. A tithe of the income would surpass several times the total now raised so laboriously and with such great effort by Christian leaders.

The tithe dignified and worthy

As a suggestive measure in Christian giving the tithe is a dignified and worthy way. There are far too many altogether cheap contrivances used to secure funds for holy purposes. A church announced that every one who came to the evening service would be given something for nothing. And all bargain hunt-

ers were on hand. In the midst of the sermon the pastor asked two young men to retire to another room and to bring in the surprise. And now each person in the congregation received a gift. A china pig bank! Each china pig bank was to be taken home and filled with odd bits of coin and then they were all to be brought to the church and they would have a hog killing time (break the banks) on Easter morning and see how much money they had raised for missions! That is not dignified enough for the House of God nor worthy the cause of our Lord. The tithe is dignified and worthy as a means as well as a measure.

Yet we are under grace and not under the law. And the tithe is so inextricably bound up with the law. What then? Is there a Christian use for the tithe? May not the tithe in the law be used as the point of departure? May not the law of the tithe become a schoolmaster to lead us to Christ—to the true measure in Christian giving, which is the measure of sacrifice?

Christian use for the tithe

Giving to be Christian must be in proportion. All agree that giving must be in accordance to what a man has, and the gift itself must be judged in the light of what is left in the hands of the givers. Some well-to-do in this world's goods come chanting the lay of the widow's mite. "Like the widow," they say; "we can give our mite." Now the widow did not cast in a mite—she cast in two mites! Furthermore she did not give mites at all—she gave her all! Hers was genuine sacrifice in giving and that was what the Master saw and commended. Systematic giving

Christian giving—in proportion

has been overemphasized. A boy was taught to be a systematic giver, and as a boy he gave a dollar a week to the church. He is still a systematic giver, and gives a dollar a week to the church. A dollar a week to the church was fine when he was a boy and receiving the wages of a boy. But now that he has become a man, and his income is tens of thousands of dollars a year—a dollar a week to the church still may be systematic giving, but it is not proportionate giving.

Christian giving—with perspective

And giving to be Christian should be with perspective. This implies such a knowledge of the world and of the Church and of the enterprises of the Christ as will lead one to be an intelligent giver. Some worthy causes are poorly supported while others are helped beyond their deserving. Certain objects receive unstinted support and others are beggared by their pitiful lack of income. Only a carefully developed program of education along all the lines of support will assure a steady and proportionate income to all causes. Upon hearing that his church gave $8,000 to foreign missions and $2,000 to home missions, the leading layman was accosted with the query, "Do you think that it is fair to give four times as much to foreign missions as to home missions?" To which he replied, "Oh, that is not nearly all we give to home missions. It is true that we give just $2,000 in money; but what do you count me for?" In counting the offering for home missions we commonly overlook the hundreds of thousands of pastors and millions of church workers, and tens of millions of church members, while the offer-

ing to foreign missions is almost wholly an offering of money alone.

Christian giving—with progression

And furthermore, giving to be Christian should be with progression. An equable proportion in the early years when the income is not so large will be totally disproportionate in later years when the ability has increased from ten to a hundred or a thousand fold. Of the outstanding givers now noted for the increasing proportion with which they give, it is significant that they began their life as Christian givers by using the tithe as the measure of their gift.

Weekly pledged offering—the ideal

Missionary leaders agree that the weekly pledged offering for all benevolences is the ideal plan. The gratifying increase in missionary offerings is due in large measure to the introduction of the weekly offering. Strange indeed that anybody ever supposed that the missionary enterprise could be supported on an annual offering. It is to be noted that the same leaders who suffered the divine enterprise of the Christ to languish on an annual offering turned the Scriptural injunctions for raising benevolences into a method of support for their local work. The Pauline instructions concerning the collection in 1 Corinthians xvi. 1, 2 were intended primarily for the raising of a benevolence. So this has been not only a misappropriation of funds but also a misapplication of Scripture. By omitting the first verse and going straightway to the second verse, the frequent quoting of this well-known reference has been made to apply to local running expenses. "Now concerning the collection

for the saints," writes Paul, referring to a benevolent offering; "as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." And the Church did it just the other way. They used the coming of the missionary as an occasion to raise money. No church could support itself on an annual offering. If they could they would. How much less then the world-compassing enterprise of the Christ! So now all agree upon the Scripture plan for the benevolences—weekly offering: "upon the first day of the week."

The every-member-canvass

The every-member-canvass is the ideal method to secure the personal pledges. Literature covering this method can be secured from all Mission Boards, as well as the sample suggestions for the collection devices, such as duplex envelopes, and the like. This method is used in the Sunday-school with gratifying results, and the educational value upon the developing lives of the young is most excellent. Each child should be taught early to give to all those causes which he shall later be called upon to support.

Free-will offerings

With the weekly pledged offerings and the prompt payments, there ought also to be occasional opportunities for free-will offerings. Crises will arise from various causes and the moment of aroused interest is the ideal time to afford an opportunity for the proper expression of that interest in gift and service.

There is a growing desire on the part of all well-informed Sunday-school workers to have a real share

in the actual work of home and foreign missions. This laudable desire is leading to a deeper life of intercession, and to the fuller yielding of the whole life to the will of the Master. And this desire is further manifest in the eager willingness to assume some definite missionary support in connection with the particular fields about which the school has been instructed.

Definite missionary support

The parish abroad idea meets such a situation capitally and many schools are now following this plan. Where a parish abroad is not within the reach of the school alone, a group of schools can easily combine their offerings to such an end.

The parish abroad

The lines of definite missionary support range all the way from the salary of a missionary or a native worker to the support of all kinds of work about the schools, hospitals, orphanages, presses, and the like. There is such a great variety of missionary activity in the home and foreign fields that every line of deepened missionary interest in the Sunday-school can find some corresponding avenue of expression. One school has more than twenty lines of definite missionary support, sharing in home missionary work in cities, among the mountaineers, for the foreign-speaking people, along the frontiers, and among the negroes, as well as participating in missionary work on three other continents and in several islands of the seas.

Variety of missionary activity

XV

MISSIONARY SERVICE

THE test of the vitality of the missionary educational program is in the school's larger participation in all kinds of missionary service. It is as important for the Missionary Committees of the school and of the organized Bible classes to anticipate forms of missionary service as it is for them to devise plans for missionary education and to project courses of mission study. The three highest forms of missionary expression are prayer, giving, and the offering of life to bring in the Kingdom of God in all the world. There are innumerable forms of helpful missionary service which can be adapted to the various grades in the Sunday-school.

Missionary service the test

The dawning of the missionary spirit in the little child is greatly helped as he is taught to show gratitude for the many benefits he has received and as he is encouraged to share his blessings with other children. His kindly interest will be aroused as he provides flowers, and pictures, and toys, and books, and playthings and clothing for needy children in homes, hospitals, orphanages, and other institutions.

Service opportunities for little children

The Junior is a perpetual collection agency. This tendency may be turned into missionary channels by collecting post-cards and pictures and making them

into scrap-books for orphanages or mission stations. The Juniors will be delighted to gather papers and magazines for homes for the aged and indigent, and to collect articles of clothing for the city industrial missions and the Salvation Army. In the supervised play-life of the Junior boy and girl in their relation to foreign-speaking children the school finds a unique opportunity for a most needed missionary service.

Missionary service for Juniors

The Mission Band is a fine organization for the through-the-week work of the Juniors. In the days of the pioneer a young bride went to live in a tiny little prairie town in Kansas. The first trees in the place were planted by her husband. From early girlhood she had been a worker in the Sunday-school, and in this little prairie town she took the younger boys and girls. Between Sundays she had them come to her home and she organized them into a Mission Band, and they had fine missionary stories and beautiful exercises, and they heard much about the little children in China. And the boys and girls in the little Mission Band set hens and raised chickens and sold eggs and ran errands and collected old iron and rubber and odd bits of paper, and gathered berries and picked fruit—all to earn money to support a Bible woman for the children in China. Was that all? And the boys and the girls of this little Mission Band grew big, and when they were finally grown, one of the band went as a missionary to Africa, and later when God had greater need for her husband in heaven than in Africa, she came home and has since been the head of a home mission school in America; an-

The Mission Band

other went as the wife of a missionary to the Philippine Islands; another became the head of one of the largest Christian associations in the Orient; another is a medical missionary in the Philippines; and another went with her husband to Alaska, and in a letter written from Alaska to the woman leader of the Mission Band in the prairie town in Kansas, she said, "I never can forget the little Mission Band; for in the Mission Band you made every one of us feel as though we should be missionaries." And five members of the little Mission Band in their missionary service touched three of the continents of the globe.

The surplus material

The Surplus Material Department is an activity of the World's Sunday-School Association. It places the local school in personal touch with representatives on the foreign field. Multiplied thousands of missionaries have received Sunday-school supplies and many other articles direct from Sunday-schools through the work of this department. A request to Surplus Material Department, 218 Metropolitan Tower, New York, stating the denomination of the school, will bring the name of a missionary with whom you will be glad to correspond. Descriptive leaflets giving detailed information about the many kinds of materials acceptable for use on the foreign fields may be had upon application. The Rev. Samuel D. Price, a Presbyterian minister of Camden, N. J., is the one under God to whom we are indebted for the happy idea of the Surplus Material Department, an ever-widening channel of increasing usefulness in missionary service.

Personal service assumes larger importance in the Intermediate and Senior Departments of the school.

Personal service for adolescents

At this age the older boys and girls may be finely used as helpers in the training of the younger boys and girls. The multitudinous forms of social community service now press forward to claim the intensely active scholars of these adolescent years. A survey of the needs of the neighborhood will suggest the peculiar types of work to be done. The best line of procedure in these years is to discover the need and then to present the specific need to the class or department and ask them what they think can be done about it. The resourcefulness of these young minds in suggesting practical ways of meeting definite needs is a never ending source of wonder to the mature members of the church. In some cases the need itself may be observed by a member of the class, and that member then should present the case to the class or department for action.

The Intermediates may be used in securing subscriptions for missionary periodicals, in the circulation of missionary literature, and as participants in missionary programs.

Missionary service for Intermediates

Unusual interest surrounds the plans of securing articles and packing missionary boxes or barrels for missionaries on the home and foreign fields. Correspondence beforehand with the right Home or Foreign Mission Board will determine the kind of articles needed and the full directions about shipping. There is a wide variety of activities in connection with the social and benevolent life of the city or town within the province of the early adolescent, and these

activities he can perform acceptably under adult supervision. Special lines of missionary service which they have discovered for themselves are generously supported in these years.

Missionary service for seniors

In addition to the more common forms of personal service, the Senior should be encouraged to participate in such kinds of missionary service as require greater responsibility on the part of the individual. They may now lead in mission study classes, teach in mission Sunday-schools, and assist in the local movements for community betterment through the social settlements and playgrounds. Not far away from the Sunday-school is always a community with inadequate religious privileges. In such a community prayer and testimony meetings may be held, an extension Bible class might be formed, or a mission Sunday-school organized. Some mission Sunday-schools are officered and taught entirely by members of the Senior Departments of other schools. Abandoned church buildings are a great challenge to the missionary spirit of these young people. Every such building ought to be made to resound once again with praise and prayer, under the joyful testimony of these youthful leaders in missionary service. The promotion of the Pocket Testament League is a beautiful activity, for all missionary service is bound up most intimately with the further circulation and study of the sacred Scriptures.

For the Adult and Home Departments of the Sunday-school the finely wrought out programs of social service offer an attractive field of missionary service. The social program of the Church is the home

mission aspect of the Church's foreign mission problem. The working manual for the social service program of the Church is Matthew xxiv. 45 to xxv. 46, inclusive. As varied as the human need so likewise should be the supply. Community betterment, child welfare, increased facilities for education, finer educational equipment in the Sunday-school, more wholesome housing conditions, purer water and better food and more of it, the destruction of the liquor traffic, the suppression of evil—everything that will help to conserve life, more abundant life, should engage the thoughtful consideration and the most loyal support of all mature Christians.

The Adult and Home Departments

The little lad was flying his kite on the city street, and at the end of the block the street dropped a hundred feet and more straight down to the rocky beach below. And the wind was high and the pull on the kite string was strong, and looking aloft at the finely flying kite the little lad followed slowly, holding tightly to the straining string—and steps off of the cliff and falls a mangled lifeless form on the rocks beneath. As the father sat weeping beside the little broken body, he sobbed: "I have always said that there ought to be a fence on the cliff. If there had been a fence on the cliff I would now have my boy." Hospitals and morgues are fine for those who are broken in falling over the cliffs—but build more fences so as to keep boys from falling at all.

Build the fence in time

XVI

MISSIONARY SERVICE AND THE CHRISTIAN LIFE

THE pastor of the college church had seen service on the foreign field, and his heart was all aglow with the passion of Christ for the winning of the lost. Yet the life of the college church was purely formal. Nothing ever happened. The Sunday-school and the church services were alike uninteresting. The meetings of the young people were spiritless, and for testimonies the members of the society were giving select readings depicting the experiences of other Christians, because they had no experiences of their own to tell. Then the missionary pastor made a discovery. Some miles away over the hills bordering along the river bank lived a small colony of river rats. They lived in log houses partly built out of the driftwood which came down the big stream at flood time. They lived precariously, existing mostly by fishing and by following the uneven life of the river trades. The clearing in the timber had grown and other families had come, and now quite a collection of house-boats and log huts were huddled together in the bottom lands. Yet the people in the little settlement were "across the river" from everything, and "beyond the hills" from everybody. No religious services had ever been held in the

Missionary service quickens the life of the church

neighborhood. And one Sunday afternoon the pastor took a sleigh load of young men to a meeting for praise and prayer in a roughly-built cabin down among the river rats. The young men took part in the meeting there, and later they set the young people's meeting in the college church on fire as they told the story of their experiences among the people who lived such lonely lives down in the flats. Others now were eager to go, and thus regular services were held and a Sunday-school was organized. Then God honored the teaching of His Word in such a gracious revival that enough of the river rats were born anew of heavenly grace to found a church. But an even greater revival came to the college church on the hill, for all they who worked in the mission in the river flats were burning brands that kindled flames of fire in other lives. And a few years afterwards the college president gave a diploma to the honor student of the senior class—and that honor student was the first boy converted in the log cabin mission down among the river rats.

Missionary service discovers workers

In a period of intense city missionary activity eight companions followed their youthful leader into the Christian ministry. It is sometimes said that there are so few candidates for the ministry because the ministry is so poorly paid. A young man was starting to college to train for the ministry, and his uncle remarked to his younger brother, "I do not see why your brother wants to go into the ministry : there is no money in that." And the younger brother answered, "My brother is not going into the ministry for the money that he can get out of it." A remark

which shows again that in spiritual discernment youth is clear-eyed. To enter the ministry a young man gave up a responsible position which paid him three times the salary that he received as a pastor after nine years of superb preparation. Candidates for the ministry and for every other form of Christian work are found in missionary service. When young people once experience the unclouded delight of religious work for others, you might chain them hands and feet, and yet they will roll into Christian service.

Missionary service enriches spiritual life

Stephen belonged to that first group of Christians which was set apart for social service work distinctively. And that service enriched his spiritual life. If Stephen had not had constant communion with his Lord, it is not likely that he would have seen the heavens opened in the end. And the fact that the missionary tasks are so weighty as not to be carried out in human strength alone makes for the development of the spiritual life, since the devoted missionary worker must lean heavily upon God.

Prayer a greater reality

Missionary service and activity makes prayer a greater reality. In the missionary enterprise one is always coming upon a kneeling figure. In missions one is in constant fellowship with those kingly souls whose conversations are all in heaven and of whom prayer is the vital breath and Bible study their daily delight.

Missionary service lifts all life's horizons and broadens the intellectual outlook upon the world. One cannot continue to be provincial while dwelling

in the presence of the universal. America is worth saving alone, but who would want America to be saved alone? It now becomes America for the world, and the world for Christ. And the missionary knows that you cannot both save America and lose the world at the same time. So the missionary spirited person becomes an American citizen of the world.

Lifts life's horizons

Missionary service of education, prayer, and activity gives right attitudes towards the other races of the world. Our race is but one among many. This is not our world: it is theirs and ours together. Missionary education enables one to know the other people of the planet. This knowledge removes racial prejudices and fear, and instills in the mind wholesome respect and interest, and brings about a better understanding and more brotherly relations.

Gives right attitudes

Missionary service makes for Christian certainty. The missionary believes profoundly in the Word of God, and in the power of the Christ to save. The missionary knows that the life of holiness is for all men. A traveller once wrote with a sneer, "No one but the missionary believes in the possibility of winning the world." He rather should have said, No one but the missionary—and God! "And I, if I be lifted up from the earth, will draw all men unto Myself." A long time missionary was asked, "What disappointments have you had?" "I never had any," he replied. And then he was asked, "What discouragements do you see?" "I do not see any," he answered. It was a missionary who said, "The fu-

Service and certainty

ture is as bright as the promises of God." Who so believes in the efficacy of the Gospel as they who are giving it to the world?

A satisfying Christian experience

Missionary service makes for a satisfying Christian experience. An outgoing missionary said, "If you never see me again, remember that I go out with a smile on my face." And these were the last words spoken to a friend by a woman missionary as her life slowly burned out with the African fever, "Tell mother I never regretted coming out here. Tell sister Martha to train her children for missionary service. Tell Park Street Church to send some one to take my place." And Horace Pitkin, soon to be martyred in a house now all encircled in flames, sends this message to his wife, "Train little Horace to be a missionary and send him to China." And out from Africa again comes this exultant exclamation from a dying hero of the Cross: "Though a thousand fall let not Africa be given up." And it was in the searching light that falls across the pathway as one nears the eternal city that David Brainerd said, "I declare, now that I am dying, I would not have spent my life otherwise for the whole world." However rough the way, or fierce the struggle, the missionary life begins in joy, is lived in peace, and ends in glory.

Complete Christian living

Missionary service adds not only quality but completeness to the Christian life. Missions is the thought of God for the world. As the Christian is complete in Christ, so the Christian life is complete in the service of Christ. The sweetest Christian word to the child is Jesus, and the little child as he grows in grace

loves devotedly the name of Jesus, for the child knows Jesus as Saviour. In the teen years there is a new awakening. Hard questions press for answer. Loud calling voices clamor for a hearing, while above all there is the adventurous love for the heroic, and a dawning desire to do something worth while for the world. Just now the life bursts open to admit another, and two can only walk together as they agree —and to affect such a beautiful reconciliation between two personalities, the spirit of sacrifice is born. This is the moment of supreme meaning to the Christian life. Where shall be found the full satisfaction for that love of the heroic and where shall be found a cause big enough to claim the last full measure of this life's devotion? The Christian life demands the missionary enterprise for its own completeness. Youth's love of the heroic responds in an answering gladness to the sublime heroisms in the missionary lives laid down for the world when they had nothing to gain but a martyr's death. Youth's eager questionings about an adequate field of service is met in the missionaries' gift of the world as a field for service. Youth's sacrificial hunger for a mastering personality is more than met by the missionaries' offer of a Redeemer for the whole world. And now Jesus the Saviour of childhood is recognized as the Lord and Master of youth and of all life and of all the world—and the Christian life of the youth is going on to completion as he acknowledges Jesus Christ as Saviour and Lord.

XVII

RECRUITING

"MEN WANTED!" The highly colored bill-board stands at the junction of the city streets. It is a picture that would fire the heart of a stone man, for it represents the call of his country to military service, and on the bill-board there is an even more brilliant line that catches the eyes. It reads, "A chance to see the world."

Two challenging calls

"Men wanted!" No gaudy colors now. No brilliant uniforms. Dull grays mostly, and simple at that. They clothe the common folk—sick and wounded and helpless and ready to die. But there is one bright line—a very bright line. It reads, "A chance to help the world." And they who follow this line shall have the light of life, and so shall never walk in darkness, for they are the light of the world.

It is singularly curious how much alike all nationalities are in this matter of the recruiting. The Korean's life began on the farm, and on a gala day he walked for the first time to the city some miles away, and saw strange sights and felt the pulse beat of another world; and later he left the farm and moved to the city, for he said, "The farm was no longer large enough for my life." And he was not quite fifteen when the awakening came which led him finally into missionary service.

When the call came

The Nez Perce Indian testified to the saving grace of God which led him as a missionary to the Indians of other tribes. And he told how the love of Christ came to him one day in the forest and how he longed then and there to tell others what a wonderful Saviour he had found. And he said that he was about fifteen when the gracious call of God came to his heart and set him in the ministry and in missionary service.

The young Pole is a Sister of the Holy Family, and a Christian teacher, and she said that she took her first vows in the sisterhood at a bit under fifteen.

And this other is a world renowned actress and from that view-point her life has apparently been a success. But far back in her consciousness there is the thought that it might have been better, for she writes: "If the medical colleges had been open to women when I was a young girl of fifteen I would have given my life to the care of little children."

The young French priest had been in holy orders only four years, and yet he is professor in an important church school in France. And he said that he had felt the call to the priesthood and began his fourteen years of special training when he was a bit past fourteen years of age.

And God says, "They that seek Me early shall find Me." And the call to service and to life's everlasting decision often comes far earlier than we know. "Know ye not that I must be about My Father's business?" are the words of the boy Jesus when His parents found Him in the temple at the age of twelve. The impressions which determine the direction of the life are usually made before twelve years of age, and

Early impressions decisive

the personal decision is registered and the course of life is fixed in the middle and the later teens.

Life-work problem

The whole problem of life-work is exceedingly important. Only one in twenty hold steady to the first task to which they give their lives in the commercial and professional world. There are now ten thousand different lines of activity on the continent of North America, and it is of vital concern to the Sunday-school that every life entrusted to its training shall find that place and do that work for which it is most fitted, and where the life can best glorify God in the service of men.

The Sunday-school a recruiting agency

The Sunday-school, however, is a particularly important factor in enlisting recruits for ministerial, missionary and social service. As the missionary educational program is carried out effectively, the known needs of the home and foreign mission fields will make their irresistible appeal and the young lives will answer as Isaiah, "Here am I; send me." Every talent that is useful in the service of the Church in the home land would be even more useful in the lands of greater need. A candle that casts a shadow amid the blaze of electric lights would illumine the midnight gloom in a dark place.

Comparative needs

A teacher resigned an attractive position in a western High School: there were fifty applications for the position in two days. A girls' school in China had to be closed for the lack of one teacher.

One church in an eastern city considered five hundred names in choosing a pastor. A foreign mission

station among millions of people has had no new missionary in a generation.

A northern town of five hundred has four resident pastors. One missionary in Africa had a million souls in his back yard.

A southern town of three hundred has four churches on the same side of one block. There are unoccupied empires in mission lands.

A fine young man was struggling for a foothold among thirty-two trained and capable physicians in a small city in the central west. In one mission field it is a thousand miles to the nearest doctor.

In the light of the world's deep need the question is no longer, Why should you go? but the question now is, How can you stay?

Let this challenge of Ion Keith-Falconer reach the Christian youth of the Sunday-schools: "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism and of Islam, the burden of proof rests upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field."

The missionary call

But how can one be sure about the call to missionary service? "A need, a need known, and the ability to meet that need constitutes a call." "For behold your calling, brethren, that not many wise after the flesh, not many mighty are called, not many noble are called: but God chose the foolish things of the world that He might put to shame them that are wise: that no flesh should glory before God." It must never be forgotten that two of the wonder men whom Jesus

called to be Apostolic missionaries were judged by the intellectual standards of their day as "unlearned and ignorant men."

Discovering Christian leaders

The recruits for ministerial, missionary and social service are usually discovered in observing the manner in which the young people respond to calls for help and the absorbing way in which they devote themselves to Christian service. No one thing so quickly makes for the offering of young lives in Christian service as to have missions thoroughly naturalized in the home. Missions is naturalized in a home whenever the conversation concerning Christian service as a life-work is free from sharp criticism and from the deadly opposition of ignorance and prejudice.

A school task

In securing volunteers for missionary service, the Missionary Committee should have the hearty coöperation of all the workers in the Sunday-school. The adolescents are so in love with the heroic that it is comparatively easy to lift their hearts to the challenge of the difficult in certain forms of foreign missionary service. Whatever rebuffs they may suffer at other hands, all who feel the call of God will find sympathy and help in the Missionary Committee. They who would lead many youths into the paths of Christian service must cultivate the habit of listening patiently to day dreamers, as these impart to them the knowledge of the visions which flood their souls. Too much emphasis cannot be laid upon the importance of always speaking in an appreciative way of all Christian workers and of dwelling particularly upon the joy as

well as the sacrifice which is found in Christian service—the joy which the Master knew and which enabled Him to endure the Cross.

Cultivating the volunteers

The Missionary Superintendent should keep a prayer list of the volunteers. He should hold occasional interviews with each one alone to encourage him in his purpose and to help him in any personal problems which may arise. Where there are several volunteers these may be brought together occasionally, and such meetings should be fairly dynamic with interest and spiritual power. The call to serve is always a call to prepare. And all volunteers for Christian service as a life-work should be urged to make the most careful preparation. Jesus was conscious of His call at the early age of twelve : He then devoted eighteen years to getting ready to do less than four years' public work.

Upon entering college the recruits for foreign missions should become identified immediately with the Student Volunteer Band. The Student Volunteer Declaration: "It is my purpose, if God permit, to become a foreign missionary," might be signed in duplicate—the one card to be filed with the Student Volunteer Movement, and the other card to be kept in the study Bible where it may appear always as a covenant with God.

XVIII

MISSIONARY BOOKS

CATALOGUES of additional missionary books, exhibit and program material, sent free on application to any Home or Foreign Mission Board, or to the Missionary Education Movement.

The books listed below can be secured from any publishing house. Add eight cents for postage per book on individual orders.

Selected missionary libraries composed of from six to ten volumes can be secured in uniform binding at about half the published price. Descriptive leaflets sent on request to the Missionary Education Movement.

I. Missionary Tools

Brain, - -	Fuel for Missionary Fires, - -	.35
Brain, - -	Holding the Ropes, - - -	1.00
Diffendorfer,	Missionary Education in the Sunday-School, - - - - -	.20
Doughty, -	The Life of Prayer Indispensable for World Winners, - - -	.10
Fenn, - -	Over Against the Treasury, - -	.10
Fenn, - -	With You Always, - - - -	.15
Agar, - -	Church Finance, - - - -	.50
Hixson, -	Missions in the Sunday-School, -	.50
Koehler, -	Boys' Congress of Missions, - -	.50
Trull, - -	Five Missionary Minutes, - -	.50
Trull, - -	Missionary Programs and Incidents,	.50
Trull, - -	Missionary Methods for Sunday-School Workers, - - -	.50

II. Pastors

Bashford, -	God's Missionary Plan for the World,	.75
Bliss, - -	The Missionary Enterprise, - -	1.25
Brown, A. J.,	The Foreign Missionary, - -	1.50
Dennis, -	Christian Missions and Social Progress (3 Vols.), - - - -	7.50
Dennis, -	The New Horoscope of Missions, -	1.00
Fiske, - -	The Word and the World, - -	.40
Gordon, -	The Holy Spirit in Missions, - -	1.25
Horton, -	The Bible a Missionary Book, -	1.00
Mabie, - -	The Divine Right of Missions, -	.50
McLean, -	Where the Book Speaks, - -	1.00
Mott, - -	The Future Leadership of the Church,	1.00
Mott, - -	The Pastor and Modern Missions, -	1.00
Pierson, -	The New Acts of the Apostles, -	1.50
Robinson, -	The Interpretation of the Character of Christ to Non-Christian Races,	1.20
Robson, -	The Resurrection Gospel, - -	1.25
Speer, - -	Missions and Modern History (2 Vols.), - - - - -	4.00
Warneck, -	The Living Christ and Dying Heathenism, - - - -	1.75
Watson, -	God's Plan for World Redemption,	.50

III. Mission Study Books

1. *For Elementary Grades and Mission Bands*

Brown, M., -	Old Country Hero Stories, - -	.25
Golding, -	The Story of Livingstone, - -	.50
Hall, - -	Children at Play in Many Lands, -	.75
Kollock, -	China Picture Stories, - - -	.30
Kollock, -	Immigration Picture Stories, - -	.30
Mendenhall,	Livingstone Hero Stories, - -	.15
Pomeroy, -	All Along the Trail, - - -	.25

2. *For Intermediates*

Fahs, - -	Uganda's White Man of Work, -	.60
Faris, - -	Winning the Oregon Country, -	.60
Hubbard, -	Ann of Ava, - - - - -	.60
Hubbard, -	Under Marching Orders, - -	.60

Keith, - -	The Black Bearded Barbarian, -	.60
Mathews, -	John Mathews the Shipbuilder, -	.60

3. For Seniors

Burton, -	Comrades in Service, - - -	.60
Speer, - -	Servants of the King, - - -	.60

4. For General Use

Beach, - -	Princely Men in the Heavenly Kingdom, - - - - -	.60
Brown, A. J.,	Rising Churches in Non-Christian Lands, - - - - -	.60
Brown, A. J.,	The Why and How of Foreign Missions, - - - - -	.60
De Forest, -	Sunrise in the Sunrise Kingdom, -	.60
Doughty, -	Efficiency Points, - - - -	.25
Doughty, -	The Call of the World, - - -	.25
Douglass, -	The New Home Missions, - -	.60
Eddy, - -	India Awakening, - - - -	.60
Eddy, - -	The New Era in Asia, - - -	.60
Faunce, -	The Social Aspects of Foreign Missions, - - - - -	.60
Gairdner, -	The Reproach of Islam, - - -	.60
Gale, - -	Korea in Transition, - - -	.60
Grose, - -	Advance in the Antilles, - -	.60
Grose, - -	Aliens or Americans? - - -	.60
Helm, - -	The Upward Path, - - -	.60
Mathews, -	The Individual and the Social Gospel,	.25
Moffett, -	The American Indian on the New Trail, - - - - -	.60
Mott, - -	The Decisive Hour of Christian Missions, - - - - -	.60
Naylor, -	Daybreak in the Dark Continent, -	.60
Neeley, -	South America: Its Missionary Problems, - - - - -	.60
Platt, - -	The Frontier, - - - -	.60
Pott, - -	The Emergency in China, - -	.60
Shelton, -	Heroes of the Cross in America, -	.60
Shriver, -	Immigrant Forces, - - -	.60
Smith, - -	The Uplift of China, - - -	.60

Strong, -	The Challenge of the City, - -	.60
Taylor, -	The Price of Africa, - - -	.60
Thoburn, -	The Christian Conquest of India, -	.60
White, -	The Churches at Work, - - -	.60
Wilson, -	The Church of the Open Country -	.60
Winton, -	Mexico of To-day, - - -	.60
Zwemer, -	The Moslem World, - - -	.60

IV. Library Books

1. For Readers Under Twelve

Abbott, -	South Seas, - - - - -	.55
Adams, -	A Weaver Boy Who Became a Missionary, - - - - -	1.00
Andrews, -	Each and All, - - - -	.50
Andrews, -	Seven Little Sisters, - - -	.50
Baird, - -	Children of Africa, - - -	.60
Ballard, -	Fairy Tales from Far Japan, - -	.75
Batty, - -	The Great Big World, - - -	.60
Beard, - -	Home Mission Handicraft, - -	.75
Brain, - -	Adventures with Four Footed Folk, -	1.00
Brown, - -	Children of China, - - -	.60
Bryson, -	Child Life in China, - - -	1.00
Codington, -	Children in Blue and What They Do,	.50
Coulson, -	Korea (Peeps at Many Lands Series),	.55
Crowell, -	Best Things in America, - -	.40
Crowell, -	Junior Series—on China, Japan, Africa, Alaska, Great Voyages, Great Pioneers, Coming Americans—each, - - - -	.25
Diffendorfer,	Child Life in Mission Lands, - -	.50
Dimock, -	Comrades from Other Lands, - -	.25
Finnemore, -	India (Peeps at Many Lands Series),	.55
Finnemore, -	Japan (Peeps at Many Lands Series),	.55
Fleeson, -	Laos Folk Lore, - - - -	.75
George, -	Little Journeys to Cuba and Porto Rico, - - - - -	.50
Gomes, -	Children of Borneo, - - -	.60
Griffis, - -	Japan Fairy World, - - -	.75
Headland, -	Chinese Boy and Girl, - - -	1.00

Headland, -	Chinese Mother Goose, - - -	1.00
Headland, -	The Young China Hunters, - -	.50
Henry, - -	Some Immigrant Neighbors, - -	.40
Johnston, -	China (Peeps at Many Lands Series),	.55
Johnston, -	Fifty Missionary Heroes, - -	1.00
Judd, - -	Wigwam Stories, - - - -	.40
Kelly, - -	Burma (Peeps at Many Lands Series),	.55
Kelman, -	The Children of India, - - -	.60
Kelman, -	The Story of Chalmers of New Guinea, - - - - -	.50
Kidd, - -	South Africa (Peeps at Many Lands Series), - - - - -	.55
Lovett, - -	James Gilmore and His Boys, -	1.00
Maclean, -	The Children of Jamaica, - -	.60
Malcolm, -	The Children of Persia, - - -	.60
Millinger, -	Turkey (Peeps at Many Lands Series), - - - - -	.55
Moscrop, -	The Children of Ceylon, - -	.60
Moule, - -	Tufts and Tails (China), - -	.25
Paget, - -	The Story of Bishop Patteson, - -	.50
Scott, - -	Twelve Little Pilgrims Who Stayed at Home, - - - - -	1.00
Smith, - -	Eskimo Stories, - - - -	.75
Trumbull, -	Child Life in Many Lands, - -	1.00
Vines, - -	An Indian Family, - - -	.50
Waterbury, -	Around the World with Jack and Janet, - - - - -	.40
Wilson, -	Good Bird the Indian, - - -	.40
Wilson, -	Myths of the Red Children, - -	.45
Young, -	Algonquin Indian Tales, - -	1.25
Zwemer, -	Topsy-Turvy Land, - - -	.75

2. *For Readers 13 to 16 Years of Age*

Banks, - -	Heroes of the South Seas, - -	1.25
Barnes, -	Pip and Co., - - - -	.60
Berry, - -	Bishop Hannington, - - -	1.00
Bunker, -	Soo Thau (Burmah), - - -	1.00
Chamberlain,	In the Tiger Jungle, - - -	1.00
Claude, -	Heroes of the Missionary Enterprise,	1.50

Connor, -	Glengarry School Days, - -	1.25
Cook, - -	A Doctor and His Dog in Uganda,	.50
Eastman, -	Indian Boyhood, - - - -	1.60
Fletcher, -	Sign of the Cross in Madagascar, -	1.00
Forbush, -	Pomiuk, - - - - - -	.75
Hannington,	Peril and Adventure in Central Africa, - - - - -	.40
Horne, -	David Livingstone, - - -	.50
Hull, - -	Judson the Pioneer, - - -	.50
Hughes, -	David Livingstone, - - -	.75
Lambert, -	Romance of Modern Missions, -	1.50
Lee, - -	When I was a Boy in China, - -	.75
Lovett, -	Tamate (James Chalmers), - -	1.25
Mathews, -	Livingstone the Pathfinder, - -	.50
Paton, - -	The Story of John G. Paton, - -	1.00
Underwood,	With Tommy Tompkins in Korea, -	1.25
Young, -	By Canoe and Dog Train, - -	1.25
Young, -	My Dogs in the Northland, - -	1.25
Young, -	Stories from Indian Wigwams, -	1.25
Young, -	Three Boys in the Wild North Land,	1.25

3. *For Seniors*

Blaikie, -	Personal Life of David Livingstone,	1.50
Blessing, -	A Chinese Quaker, - - -	1.50
Chamberlain,	The Cobra's Den (India), - -	1.00
Carhart, -	Masoud the Bedouin, - - -	.60
Connor, -	The Man from Glengarry, - -	1.50
Dawson, -	Heroines of Missionary Adventure, -	1.50
Gale, - -	The Vanguard, - - - -	1.50
Gordon, -	Life of James Robertson, - -	1.50
Graley, -	Eminent Missionary Women, - -	.50
Grenfell, -	Off the Rocks, - - - -	1.00
Hamlin, -	My Life and Times, - - -	1.50
Jackson, -	Mary Reed, - - - -	.75
Jackson, -	Ramona, - - - - -	1.25
Johnston, -	Grenfell of Labrador, - - -	.75
Judson, -	The Life of Adoniram Judson, -	1.25
Lee, - -	Chundra Lela, - - - -	.50
Mason, -	The Little Green God, - - -	.75

Mowry,	Marcus Whitman,	1.50
Miner,	Two Heroes of Cathay,	1.00
Noble,	Ewa, a Tale of Korea,	1.25
Paton,	Autobiography of John G. Paton,	1.50
Steiner,	The Mediator,	1.50
Stewart,	Life of Sheldon Jackson,	2.00
Taylor,	Pastor Hsi: Scholar and Christian,	1.00
Walsh,	Heroes of the Mission Field,	1.00
Walsh,	Modern Heroes of the Mission Field,	1.00
Williams,	Missionary Enterprise in the South Seas,	1.25
Young,	On the Indian Trail,	1.00

4. For General Readers

Allen,	Home Missions in Action,	.50
Barnes,	The New America,	.50
Barnes,	Two Thousand Years of Missions Before Carey,	1.50
Baron,	The Ancient Scripture and the Modern Jew,	1.25
Barton,	Human Progress Through Missions,	.50
Barton,	The Missionary and His Critics,	1.00
Barton,	The Unfinished Task,	.50
Beard,	The Story of John Frederic Oberlin,	1.25
Betts,	The Leaven of the Great City,	1.50
Booth,	After Prison—What?	1.25
Brain,	Love Stories of Great Missionaries,	.50
Bush,	Goose Creek Folks,	1.00
Butterfield,	The Country Church and the Rural Problem,	1.00
Calkins,	The Victory of Mary Christopher,	.25
Calkins,	Two Wilderness Voyagers,	.50
Clark,	The Gospel in Latin Lands,	.60
Connor,	Black Rock,	.50
Connor,	The Sky Pilot,	.50
Craig,	America: God's Melting Pot,	.25
Crowell,	The Call of the Waters,	.50
Duncan,	Dr. Grenfell's Parish,	1.00
Duncan,	Higgins: A Man's Christian,	.50

Fox, - -	Blue Grass and Rhododendron, -	1.75
Fox, - -	The Little Shepherd of Kingdom Come, - - - - -	1.50
Gardner, -	Winners of the World During Twenty Centuries, - - - -	.60
Gibbons, -	Those Black Diamond Men, - -	.50
Gilliat, -	Heroes of the Modern Crusades, -	1.50
Graham, -	Missionary Expansion Since the Reformation, - - - -	1.25
Grenfell, -	Down North on the Labrador, -	1.00
Guernsey, -	Under Our Flag, - - - -	.50
Hadley, -	Down in Water Street, - - -	1.00
Hodgkins, -	Via Christi: the Beginnings of Missions, - - - - -	.60
Horton, -	The Burden of the City, - -	.50
Kelly, - -	Little Citizens, - - - -	.50
Kinney, -	Mormonism, the Islam of America,	.50
Labaree, -	The Child in the Midst, - -	.60
Lindsay, -	Gloria Christi: Missions and Social Progress, - - - - -	.60
Malone, -	Sons of Vengeance, - - -	1.50
Maxwell, -	The Bishop's Conversion, - -	1.50
McAfee, -	Home Missions Striking Home, -	.75
McAll, - -	Life of Robert McAll, - - -	1.50
McLanahan,	Our People of Foreign Speech, -	.50
Mills, - -	The Making of a Country Parish, -	.50
Montgomery,	The King's Highway, - - -	.50
Montgomery,	Western Women in Eastern Lands,	.60
Moorshead,	The Appeal of Medical Missions, -	1.00
Mott, - -	The Evangelization of the World in This Generation, - - -	1.00
Mott, - -	The Present World Situation, -	1.00
Pierson, -	Miracles of Missions (four series), -	1.00
Porter, - -	Pollyanna, - - - - -	1.25
Rauschenbusch,	Christianizing the Social Order, -	1.50
Rauschenbusch,	Christianity and the Social Crisis,	.60
Raymond, -	The King's Business, - - -	.60
Riis, - -	How the Other Half Lives, - -	1.25
Riis, - -	The Battle with the Slums, - -	2.00
Spargo, -	The Bitter Cry of the Children, -	1.50

Speer,	The Light of the World,	.60
Steiner,	Against the Current,	1.25
Strong,	Expansion,	1.00
Strong,	Our Country and the New Era,	.75
Taylor,	Hudson Taylor in Early Years,	2.25
Taylor,	In the Far East,	1.25
Taylor,	Italy and the Italians,	1.50
Thoburn,	My Missionary Apprenticeship,	1.50
Thompson,	A Century of Jewish Missions,	1.00
Tippy,	The Church a Community Force,	.50
Trumbull,	Old Time Student Volunteers,	1.00
Ward,	Social Evangelism,	.50
Wells,	Conservation of National Ideals,	.50
Whipple,	Lights and Shadows of a Long Episcopate,	2.50
Whitley,	Missionary Achievements During Nineteen Centuries,	1.00
Williamson,	The Healing of the Nations,	.50
Wilson,	The Church at the Center,	.50
Young,	James Evans, Apostle of the North,	1.25

5. *Mission Fields and Tasks*

Immigration

Antin,	The Promised Land,	1.75
Gould,	America: God's Melting Pot,	1.50
Grose,	The Incoming Millions,	.50
Guernsey,	Citizens of To-morrow,	.50
McLeod,	The Heart of the Stranger,	1.25
Riis,	Making of an American,	1.50
Steiner,	On the Trail of the Immigrant,	1.50
Steiner,	The Immigrant Tide,	1.50

American Indian

Caswell,	Our Life Among the Iroquois,	1.50
Jackson,	A Century of Dishonor,	1.50
Johnston,	Indian and Spanish Neighbors,	.50
Leupp,	In Red Man's Land,	.50
Young,	Children of the Forest,	1.25

Mohammedan

Jessup,	Kamil, a Convert from Islam,	1.00
Van Sommer,	Our Moslem Sisters,	1.25
Zwemer,	Islam, A Challenge to Faith,	1.00
Zwemer,	The Nearer and the Farther East,	.60

Negro

Baker,	Following the Color Line,	2.00
Douglass,	Christian Reconstruction in the South,	1.50
Hammond,	In Black and White,	1.25
Helm,	From Darkness to Light,	.50
Washington,	Up From Slavery,	1.50
Weatherford,	Present Forces in Negro Progress,	.50

Africa

Crawford,	Thinking Black,	2.00
Fisher,	On the Borders of Pigmy Land,	1.25
Hotchkiss,	Sketches from the Dark Continent,	1.00
Jack,	Daybreak in Livingstonia,	1.50
Milligan,	The Fetish Folk of West Africa,	1.50
Milligan,	The Jungle Folk of Africa,	1.50
Parsons,	Christus Liberator,	.60
Springer,	Snap Shots from Sunny Africa,	1.00
Stewart,	Dawn in the Dark Continent,	2.00
Stock,	The Story of Uganda,	1.00
Verner,	Pioneering in Central Africa,	2.00
Watson,	In the Valley of the Nile,	1.00
Wilder,	Robert Moffat,	.30
Zwemer,	The Unoccupied Fields of Africa and Asia,	.75

Alaska

Arctander,	The Apostle of Alaska,	1.50
Willard,	Kind-da Shon's Wife,	1.00
Young,	Oowikapun,	1.00

Arabia

Young,	Children of Arabia,	.60
Zwemer,	Arabia, the Cradle of Islam,	2.00

Brazil

Tucker,	The Bible in Brazil,	1.25

Burma

Bunker,	Sketches from the Karen Hills,	1.00
Cochrane,	Among the Burmese,	1.25

China

Beach,	Dawn on the Hills of Tang,	.50
Bell,	The Chinese at Home,	1.50
Brown, A. J.,	New Forces in Old China,	1.50
Brown, A. J.,	The Chinese Revolution,	.75
Bryson,	Home Life in China,	1.00
Bryson,	John Kenneth MacKenzie,	1.50
Burton,	Notable Women of Modern China,	1.25
Burton,	The Education of Women in China,	1.25
Condit,	The Chinaman as We Saw Him,	1.25
DeGruche,	Dr. Apricot of Heaven Below,	1.00
Geil,	A Yankee on the Yangste,	1.50
Gilmour,	Among the Mongols,	1.25
Headland,	China's New Day,	.60
Miner,	Chinese Book of Martyrs,	1.50
Moule,	Young China,	1.00
Osgood,	Breaking Down Chinese Walls,	1.00
Ross,	The Changing Chinese,	2.40
Smith,	China and America To-day,	1.25
Smith,	Chinese Characteristics,	2.00
Smith,	Rex Christus,	.60
Smith,	Village Life in China,	2.00
Thompson,	Griffith John: Fifty Years in China,	2.00

Fiji

Cumming,	At Home in Fiji,	1.25

Formosa

Mackay,	From Far Formosa,	1.25

Hawaii

Brain,	The Transformation of Hawaii,	1.00

India

Abbott,	The Stolen Bridegroom,	.75
Carmichael,	Over Weights of Joy,	1.00
Carmichael,	Things as They Are,	1.00
Cowan,	Education of Women in India,	1.25
Chamberlain,	The Kingdom in India,	1.50
Clough,	While Sewing Sandals,	1.50
Denning,	Mosaics from India,	1.25
Dyer,	Pandita Ramabai,	1.25
Farwell,	William Carey,	.30
Fuller	Wrongs of Indian Womanhood,	1.25
Griffin,	Chundra Lela,	.50
Holcomb,	Men of Might in Indian Missions,	1.25
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